The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE DEEPENING SHADOW

WILDLY cheered by a thousand of his Fascist leaders, in the hall dedicated to Julius Caesar, on the Capitoline Hill in Rome, Mussolini "decreed sweeping constitutional, economic and social reforms in preparation for an inevitable war." On the same day, in every part of the world, there were published in the press, or announced in radio broadcasts, news which amply confirms what a correspondent in Rome declared to be Mussolini's belief that war in Europe is not only inevitable but "probably also imminent."

Among the events, and problems, and signs and omens pointing toward the deepening shadow of war which were recorded on the same day when Mussolini nationalized Italy's war industries and then coordinated all into "one plan dominated by one premise—the inevitability of the nation being called on to face another war"—were the following: It was declared, although not officially, in Berlin that Hitler would reject the proposals made by the Locarno powers. It was declared in Paris that Foreign Minister Flandin would emphasize the serious nature of the rift which exists between England and France on the German question by refusing to return to London to meet Hitler's personal Ambassador, Joachim von Ribbentrop, who would bring Hitler's answer. What was considered to be a definite agreement between England and France turned out to be merely another case of misunderstanding and confusion. From Moscow there came pledges of war aid to France on the part of the Soviet—which power, in the prevailing disunity of Europe, profits enormously through its alliance with France, because its own prestige is enhanced, and its own sinister and disruptive influence is given free play.

Meanwhile, remote as the United States may seem to be from the storms breaking over Europe, here, too, on the same day when Mussolini thundered in the Hall of Caesar, our Senate voted

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"the largest appropriation for the country's military expenditure ever proposed in time of peace." Added to the greatly increased sum which already has been voted for the navy, more than $1,000,000,000, for a single year, will be spent for "national defense." Puzzled Americans are asking: "Defense against what, or whom?" There is no answer, apparently, except that as the shadow of war steadily, swiftly grows thicker and blacker, no nation is immune from fear, no nation can restrain the growth of armaments.

When Pope Benedict XV vainly appealed to the nations during the World War to lay down their arms, he asked: "Is the civilized world to be only a field of death? Is Europe, so glorious and flourishing, to rush into the abyss as if stricken by a universal madness, and commit suicide? It would seem that universal madness is indeed in possession of the rulers and the distracted politicians. The suicide of all that we have known as civilization is actually threatened. Today, as in the very midst of the World War, no serious attention is paid to the Church. A German Catholic historian, Friedrich von Lama, published a few years ago a book which calmly and objectively related the efforts of Benedict XV to bring about peace on a basis of true justice, and how these efforts were defeated, and the Christian principles on which they were founded were utterly frustrated. This book was placed upon the list of works forbidden to German readers, by the Nazi authorities, and all copies found in bookstores and libraries were confiscated.

That action was symbolical, and not only of Nazi policy. In Germany, and Italy, and Russia, dictatorial governments bluntly and brutally suppress and forbid the teaching by the Church of peace and justice and good-will. The sword—or, rather, poison gas, high explosives, and bombing air craft—is frankly substituted for the cross. But what of the other nations, not as yet seized upon by dictatorial governments? To what extent are the so-called free and democratic nations really free to exert their will for peace and justice? On every side these other nations are turning to arms—to reliance upon force. "As Mussolini looks about him," writes the Rome correspondent of the New York *Times*, "he sees nothing but nations desperately arming, indecision on the part of nations that should safeguard peace, reckless unrest on the part of those that have every interest in stirring up trouble, and blackmail, threats and insincerity taking the place of what was once correct diplomatic usage." All this sounds strangely like special pleading on behalf of Italy's dictator, considering Mussolini's own part in breaking treaties by his own will, yet it remains true of a general situation which by its innate logic seems to compel the rulers everywhere to pile up arms. It is the logic of madness—but the insane are supremely logical. It is their premise which is false and evil: the premise that only material force can be relied upon by any nation.

What the journal of the Vatican, *Osservatore Romano*, had to say, only a few days before Mussolini spoke in the Hall of Caesar, was not distributed by the press and radios of the world, as was the bellicose statement of the Dictator. Only the few little Catholic papers of the world—so apparently insignificant in the opinion of that insane world—paid any attention to the voice of Peter as the bellowing of the New Caesar resounded. It is indeed the still small voice, yet if it is not heeded nothing can avert the coming of war—of "universal madness," and the suicide of civilized society.

For, as the papal journal points out, only a restoration of a sense of true trust between nations can preserve the peace. People dwelling together, if they are to be peaceful, require certain positive rules of conduct, and, of course, a basis for such rules that is inviolable. In the internal affairs of any country this fundamental basis is the law guaranteed by the sovereignty of the state; and in international affairs the basis for peaceful relations can only be a pact guaranteed by reciprocal and inviolable faith. There is, there can be, no other principle, no other force that may assure justice, give stability to international life, and protect civilization. As the *Osservatore* points out, the "dolorous persuasion that nations are not able to trust to the sanctity of signed pacts," has spread far and wide, and leads to the belief that there remains only recourse to arms, that war, therefore, is bound to come, and that it is the duty of all nations to prepare for it. Such a conception is "the negation of religion and the Christian conception of order and civil society." Will humanity be able to overcome this madness, and avoid the "suicide of civilization"? Such is the question presented to the world as Passion Week of the Lent of 1936 draws nigh. That Easter may bring the answer of faith and hope is the universal prayer of all to whom religion still means anything.

Week by Week

The Trend of Events

POLITICAL trends in the world and the nation were relegated to positions of secondary importance by the impact of flood catastrophes throughout the Eastern States. Never before, in all probability, has a modern city been imperiled by water as was Pittsburgh, where personal and monetary distress proved virtually incalculable. The larger and smaller cities of New England awoke to the shock of finding that furious torrents had been born of tranquil streams, and that all the normal condi-

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tions of urban life had been destroyed. It is impossible to derive from the mere recital of lives lost and property inundated any impression of how terrible these floods really were. One must have seen at least something of the actual scene and of the swift doom which hung over that scene. But the statistics do indicate how vast a relief problem awaits solution. Governmental agencies and public organizations responded with dispatch, and it is said that the general answer to the call for aid was most impressive. Now if in times like these, the imperative obligation to help can be faced so squarely, why is it that more normal demands—for example, the petition of the unemployed for work and a wage—should be answered as grudgingly and complainingly as they are? Awesome and horrible as these floods have been, they cannot be likened to the tide of distress which has battered down the lives of millions during the past five years. If there be engineering which can prevent the recurrence of such a disaster, surely it would be well to give it attention and support just as one rallies behind those who seek to reduce the danger that lurks in every great stream.

Rearmament

IF THE armament manufacturers really enjoy times when there is a brisk market for their wares, the present moment must seem to them punched on the very time-clock of paradise. The extent to which preparations for conflict have been carried in Europe can scarcely be estimated better than by events in Holland. An examination of the map shows that this little country has a southeastern tip which extends down over part of the eastern boundary of Belgium. Revelations that some German theorists advocate turning the Belgian flank by marching through this region, coupled with evidence that Nazi activity has been especially marked here, have made the Dutch plan a good deal of military defense work, incredible during normal times. It has also been discovered that the speed of modern mobilization renders the time-honored defense of the country's big cities by cutting the dikes along the Ijsselmeer impracticable. Therefore machine-gun emplacements and other fortifications are being erected along quiet Dutch canals, and it is said that the army will be expanded from 20,000 to 350,000. All this is required by the existence of a supposed German threat to Dutch sovereignty. So far the government has been politically non-committal. It has sought to avoid each and every incident that might be taken to imply a preference for any foreign power. But obviously a threat to its independence cannot be ignored, and that threat is implicit in Germany's ruthless challenge to Europe. What a world, when the most inveterate lovers of peace must perforce get ready for war!

The Laetare Medal

EACH Laetare Sunday brings its announcement from Notre Dame that another Catholic lay person has been honored for leadership or achievement. This time the medal has been conferred on Richard Reid, guiding spirit of the Georgia Laymen's Association and editor of its publications. It is probable that no better job of combating prejudice against the Church in a spirit of dedication to the ideals of American citizenship was ever undertaken than that accomplished in Georgia where laymen, appalled at the ignorance and hatred of the Catholic faith that sprang up in the wake of Watsonism, organized for defense and enlightenment. Of them as a group Richard Reid's courteous and hard-working mind has been extraordinarily representative. He managed to make Atlanta, where Catholics are a tiny minority, a veritable center of Catholic activity. Important conventions have been held there, with a grace and ceremoniousness typical of the Southland. And nowhere is true spiritual leadership more sincerely prized. The Georgia Laymen's Association figured in a previous Laetare Medal award, when Mr. Jack Spaulding, one of its founders, was accorded the honor. It is, however, a long time since a journalist pure and simple—for that is the distressed category to which Richard Reid belongs—has been singled out by Notre Dame.

Bad Boys and Books

A GREAT deal of attention has been attracted, in and out of New York, to Justice Jacob Panken for his recently initiated policy of requiring offenders brought before him in the Children's Court to read certain books as a course of amendment. Now a sharp criticism is launched against this method by Dr. Milton Ferguson, chief librarian of the Brooklyn Public Library. We confess to a general agreement with the tenor of Dr. Ferguson's remarks, but it seems to us that they do not go far enough. It is true, as charged, we think, that Justice Panken's practise is essentially "punishment through books," and that, whether it is employed by schools or courts, it is open to the serious criticism of injuring the love of literature. In Dr. Ferguson's own words, "Libraries lose the opportunity to minister where their powers for good would constantly bless," since "reading profits where it pleases." But the question is really a more fundamental one than whether any given child reads an assignment like, says, More's "Utopia," with pleasure or with pain. The problem of delinquency, which is so often the germ of serious crime, touches other and more significant faculties than the faculty of appreciative reading. Moral neglect and moral distortion cannot, unhappily, be so easily corrected. Constructive and interesting

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reading may be a forceful adjunct to reform in some cases—we should be the last to deny it. But to rely on it only or largely is, we think, to obscure the realities of the situation; it will usually do no basic good, and may actually do harm by postponing the needed remedies. Reform lies in the will, and in the taking on of the habit of virtue—things which involve the whole philosophy of motives, and something like a revolution in character. It is wise to face the fact that this is usually painfully difficult to bring about.

Religious Reporting

IF ANYTHING be calculated to damage church activity, it is the average Monday morning page of an average metropolitan newspaper. The reporting is almost invariably inane and ridiculous. Evidently the hopeful young scribe sent out to corral the news (which no "big shot" would condescend to go after) has been taught to look for human interest touches and to shy away from anything that sounds "controversial" or "merely religious." The result is usually that some mild little digression is relayed as the gist of a preacher's remarks, and at all events the farther he wanders away from God the more space he is sure to be accorded. Naturally the publicity has its effect upon weak human nature. The Protestant divine in particular, relying as he must chiefly on his discourse, gets the idea from the paper that what the people want is what the reporter says they do; and as a consequence the poor man is soon talking seventeen varieties of nonsense on as many subjects with which he is unfamiliar. We confess to having occasionally been shocked by newspaper digests of Catholic sermons—until a pilgrimage to hear the preacher reported showed that he had been woefully misrepresented. The newspaper is scarcely ever anti-religious. Though publisher and scribe may cherish no church connections of their own, they are likely to be more than usually tolerant of other people's beliefs. But they shy away from discussions of ecclesiastical topics, first because they believe that most "nuts" are active in those fields, and second because they consider religion dangerous from the newspaper point of view. It is high time for some accession of maturity.

What! No News?

THERE has from time to time been a public, or semi-public, expression of a feeling which individuals of us have shared very keenly. And this is that we are submerged by news which does not concern us. And if submerged is not the right word, there are many others to fit. A case in point is a friend who from some unconsidered habit reads practically every word, other than advertising, in at least two large daily newspapers every day, including Sundays. He reads all the small one-inch items, along with the space fillers that are padded out to run around the advertising. From all this he retains a jumble of half-information and suffers a great deal over the woes of peoples that he cannot, because of their remoteness from him, help, at some sacrifice to his personal efficiency and his capacity for helping his neighbors. The Church, with its accumulated wisdom of the centuries, has rationalized all this, with the help of God. It has an *ordo caritatis,* that is, an orderly plan for our love divine and neighborly. "The exercise of charity would soon become injudicious and inoperative unless there be in this, as in all the moral virtues, a well-defined order," writes Dr. Sollier in "The Catholic Encyclopedia." Regarding persons, the order is, with obvious exceptions for particular emergencies, as follows: self, wife, children, parents, brothers and sisters, friends, domestics, neighbors, fellow countrymen and all others. The self-love enjoined is of course not vanity but decent self-control and self-direction, which is as practical an immediate contribution to the comity of nations as any man can make. The extension of this Thomistic wisdom, the putting of things in their right order, to newspaper reading, is here left to the reader's own reflection.

Ladies' Auxiliary

INTEREST should be lent to the coming national campaign, among other things, by the "campaign class" which has just opened in Washington for the wives of Democratic senators and representatives. Initiated at the suggestion of a lady distinguished for her own ability to give chapter and verse at all times—by name Mrs. Franklin Delano Roosevelt—it is designed to equip its pupils with an understanding of New Deal policies which will enable them to reply to the administration's critics. Moreover, they are to be trained in delivering these rebuttals, not merely academically but with the technique of public speakers. It is true that some of the questions submitted to the instructors, according to newspaper reports, seem to indicate that the groundwork in the class will have to be both broad and simple. "How many little pigs were actually killed, and why were they killed?"; "Why is this question of soil erosion coming up?"; "Why was food destroyed when people needed food?"—these are not given, apparently, as samples of what the hecklers will ask, but as samples of what the wives want answered. They contain the illuminating suggestion that our lawmakers do not carry the worries and preoccupations of their working day into their homes at night. However, the venture promises well. The idea that wives may have some necessary connection with their husbands' political beliefs may lead to interesting departures so far undreamed of.

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THE CRISIS IN FRANCE

By F. A. HERMENS

What is the nature and value of democratic institutions? Dr. Hermens believes that the query can in part be answered by contrasting the operation of British government with the manner in which the French citizen helps to rule his country. At any rate the present "crisis" in France is rooted in parliamentary method. The discussion, which concerns problems upon the solution of which the future of Europe in a measure depends, will be concluded next week, with emphasis on Cabinet stability.—The Editors.

THERE is a widespread belief that institutions do not influence the course of politics. This opinion is justified in so far as it is directed against those who, especially during the eighteenth and nineteenth centuries, wanted to reform everything, human nature included, by changing social institutions. Experience provides ample proof that these reform proposals never meant much for real social life; in fact they sometimes remained dead letters, their importance being confined to the pages of the statute books on which they were printed. But there is another kind of institution, which is very effective in governing social life, especially in its political aspect. If they work in the right direction, they are a great help to those who have the well-being of the community at heart. However, such institutions not only create favorable circumstances for disinterested politicians and parties. It is no less important that they force all those directed by selfish motives to combine the pursuit of their personal aims with the promotion of social ends. The opposite holds true in the case of bad institutions. They operate selectively on the political personnel, eliminating good politicians and favoring bad ones. They create further difficulties for the few good politicians who manage to fight their way through the artificial barriers erected before them by taking all hope of achievement of good and permanent results away from them.

If one wants to see good and bad political institutions at work, he has only to compare the workings of the political machine in England and France. English parliamentary government took its final shape after 1867. The second electoral reform introduced huge masses of new electors into the political life of the nation. Joseph Chamberlain and Schnadhorst immediately began to organize these new voters on behalf of the Liberal party, obliging the Conservatives to imitate this organization, though, at first, they disdainfully termed it "caucus." These masses, once organized, proved to be an invaluable aid to the smooth working of British democracy. They were not interested in academic differences, but wanted a clear policy. Of course they needed a guarantor for the execution of this policy. They found him in the leader of the party. Soon his name began to be known all over the country. In voting for the parliamentary candidate of a party, electors in the last analysis voted for the party-chief. Therefore, the average member of Parliament had to obey the orders of his leader. He ceased to have a paramount political influence and became a simple "back-bencher." Of course he can always control the government and, therefore, he is free to criticize it. But his criticism has its limits. Whenever a Prime Minister, in other words the leader of the party in power, sees his parliamentary influence menaced, he can dissolve Parliament and appeal to the electors for a final decision. In the poll that follows he may be defeated. But then it is the leader of the opposition who gains the power that he lost, and not the "back-benchers" who had revolted against him. It can be seen, therefore, that political institutions do not leave an escape for the average member of Parliament. He must follow the lead of the government.

This system, moreover, is in the interest of the people, who have a real influence on politics. They elect the Prime Minister of the country by a kind of plebiscite, and they are consulted whenever there is a great political issue at stake. The government is as efficient as it is democratic. A British Prime Minister, with his majority solidly behind him, has several years of political leadership ahead of him. He can "plan" politics and he has time to carry out his designs. He "plans" the making of laws as well as the exercise of executive power. With slight exceptions, it is the government which introduces laws in Parliament, and, for the most part, these laws are accepted by the majority with only trifling alterations. The government can even fix the time by which it wants a law to be on the statute book. This state of affairs demonstrates that English government has ceased to be "parliamentarian." It is democratic, the decisive power being divided between the Prime Minister and the people. The Prime Minister, of course, must govern according to the wishes of the electorate; otherwise he would be defeated at the next election. Therefore, he does what the country wants him to do, and can achieve the ends of his private ambition only in so far as they are in harmony with the interests of the people—or what the people think to be their interest.

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There is parliamentary government in France as well as in England. But the two systems are fundamentally different. In France there are no effective party organizations, and there is no workable right of parliamentary dissolution. Obviously, the two factors are of a different nature. The absence of great party organizations may be ascribed to the character of the people, whose individualism easily degenerates into lack of discipline. On the whole, changes in political institutions are of no avail against the shortcomings of the national character. Therefore, if and in so far as the lack of great political organizations is the cause of the unsatisfying state of French politics, the opinions are confirmed of those who think that parliamentary government can live only in England and does not suit the French character. One reaches an opposite conclusion, of course, if he believes that the existing chaos in French politics is mainly due to the impossibility of dissolving Parliament. In this case, from a theoretical point of view, it would be easy to remedy the situation. The Constitution would have to be changed, and the rest would follow more or less automatically.

Let us, for the time being, envisage only the deficient state of political organizations in France and examine the working of French politics as if it were due solely to this cause. Modern political organizations are relatively new in France. The first to organize were the Socialists in 1905. They were followed by the party now headed by Herriot, the Radical-Socialist, immediately before the war. Finally there are the Communists and the Catholic "Popular Democrats," who are without a material parliamentary importance: the Communists, because the majority system places a barrier between most of their candidates and the two Houses of Parliament; and the "Popular Democrats," because the Third Republic is still a difficult territory for those who want to be Catholics as well as Democrats. Even in so far as the Radical-Socialists and the Socialists are concerned, their cohesion is far from being perfect. In the Socialist party there has always been a Right wing and a Left one, who prevented each other from doing what they wanted. The same holds true for the Radical-Socialists, who have been split whenever they had to face serious political responsibilities. But whereas these two parties have had some influence on their members, it has been deplorably different with the rest. There are quite a number of organizations which bear the proud name of party, but for the most part the elector does not even know their name. They consist usually of not much more than an executive committee. The committee-members, from time to time, stage banquets to which they invite their friends. Some speeches are made, and the speakers are glad if their utterances are not ignored even by the press of their own political creed.

In these cases, the organizations exert no influence on elections. The individual candidate organizes his committee himself, and, once the elections are over, he often dissolves it. If elected deputy, he owes nothing to a party, and, therefore, he need not care about it. Since the amalgamation of the dissident Socialist groups under the leadership of Paul-Boncour, there are now sixteen different groups in Parliament. It is advisable to join one of them, because there are a few petty privileges conferred upon them by the rules of the Chamber. But if members are expected to submit to some kind of discipline, they abandon their group, sometimes in order to join another, sometimes in order to remain "isolated," sometimes in order to create a new group. The latter method has the advantage of conferring upon its president the title of *Monsieur le Président*. At any rate, the deputies are free to vote as they like. Nobody cares about their motives, however selfish they may be.

The immediate result of the independence of individual deputies is that a "strong and stable government," which, as Mr. Baldwin rightly remarked, is an essential requirement of democracy, cannot exist. Whenever, after one of the numerous political crises in France, a leading politician is summoned by the President of the Republic in order to form a new Cabinet, he has no possibility of addressing himself to a few party leaders, whose support would guarantee him a majority. He must try to win over as many individual deputies as he can, and he does so by attaching a number of them—sometimes not less than thirty—to his ministerial car. He can be sure that at least the ministers will vote for him, but he would be wrong in assuming the same in so far as their political and personal friends are concerned. Therefore, every Cabinet has more or less to gamble for its majority. It may be overthrown the first day it faces the Chamber, as happened to Mr. Bouisson last June, though, generally, it is at least given a start. But the menace of a sudden death, like the sword of Damocles, always hangs above its head. Any single deputy may move a vote of censure, and often enough it is carried in the midst of a confused situation, although no one may seriously want it. It is no wonder that the Third Republic holds the record in using Cabinets and personalities. The Laval government is the ninety-ninth; the average duration of a Cabinet actually is between eight and nine months.

If there is no stable government, there can be no real democracy. The part played by the people is confined to their electing their "representatives" every four years. The voters must leave it to the members of Parliament to make and unmake ministries as well as to decide on important issues, which cannot be submitted to a plebiscite by dissolving Parliament. But parlia-

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mentary government in France is inefficient in the same degree as it is undemocratic. As Walter Bagehot and John Stuart Mill demonstrated a long time ago, an unorganized Parliament—with which in France the real political power rests—is in many respects comparable to an unruly mob. Whenever a law is introduced, it is altered first of all by the committees of the Chamber and the Senate. Further alterations are made by the two Houses themselves, and these alterations must be continued until the required unanimity of the two branches of the legislature is reached. This process takes time, and, consequently, many vital laws cannot be passed at all. To quote one example, the law codes of the Third Republic as well as its administrative structure still date from Napoleon I. They are hopelessly out of date, and were intended to suit a dictatorship and not a democracy. But, often enough, things are not better when, at last, a law is enacted. Its different clauses are voted by different majorities, and are mutually destructive. If they are to be applied it must be left to the *Conseil d'État,* and sometimes to the administration immediately concerned itself, to change them by interpretation.

It is scarcely necessary to add that an unorganized Parliament is even less able to handle executive than legislative measures. This is obvious first of all in the administration. Nominally, of course, Parliament as such cannot be the head of a department and must leave that office to the minister concerned. But the minister never has a real authority over his subordinate officials. Why should civil servants obey him? In a short time, there may be somebody else in his place, who would be annoyed to hear that his underlings cooperated too closely with his predecessor, who may have been his political or personal opponent. There is only one source of authority which is somewhat stable: the single deputies and senators, who have at least some years of political influence in front of them. Civil servants prefer to take their orders from them, and, as M. Pierre Laval remarked recently, they sometimes do not even inform the central authorities of what is happening. But a civil service at the beck and call of individual politicians can only mean a corrupt administration. Members of Parliament are not impartial. If they help somebody, they prefer to help their political supporters.

In the proper sphere of justice, corruption is even more marked. To a certain extent that is the natural outcome of the absence of a rational and modern legislation. The necessity to adapt old and inconsistent laws to practical requirements gives the courts a degree of liberty which may equal arbitrariness. Further, there is no efficient control, which could eliminate abuse. The minister in office cannot apply the proper remedy; either because there is not sufficient time for him to carry out his plans or because the culprits are backed by influential political friends. In the third place, how can ministers suppress corruption if they themselves are not free from it? Nobody really knows what is right and what is wrong. In the French Senate and Chamber combined there are always between one hundred and two hundred lawyers at least. Criminals apply to them by preference. What is the judge to do if he has to face such a counsel? That very lawyer may be Minister of Justice tomorrow, or a friend of the minister in office or of the minister to come. For the average judge—and institutions must always be so framed as to suit the average man, not the saint or the genius—it is only too human to favor a criminal defended by one of the *avocats politiques.* French law and the disorganization of French justice leave so many loopholes that it is always possible to find an escape out of a delicate situation. The most simple thing is to postpone action. In the case of Stavisky that has been done nineteen times.

But if the law is so obviously disregarded by the organs of the State itself, citizens are inclined to take the prosecution of justice in their own hands. In plain words, that means revolution. Certainly, such a situation tends always to be exploited by people who have not justice at heart but their own political ambitions. But the point is not that the French Republic is assailed by its professional enemies. That is to be expected. The problem is that, whenever one of the new *affaires* breaks out, hundreds of thousands of honest citizens are induced to follow the opponents of the republic form of government. These people cannot be dealt with by means of the police or even of the army. They want justice and will never really disarm before they get it.

Out of November: Speaking for One

Selves of myself, these waning days,
We meet more often than we used:
You find the late November haze
Too good for ghosts I once refused.

What is it you have come to tell?
I have no adequate replies.
It was not easy to dispel
What now is hard to recognize.

Shy should you come? I being weak
In naming new things from the lost:
If you know better angels, speak!
Your world is failing with the frost.

O I shall wake some morning, cold
And wondering half what I'm to say.
My other selves, you'll be too old,
And I'll have no new ghosts to lay.

DAVID MCCORD.

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CATHOLIC CRIMINALS

By THOMAS F. KENNY

THE FACTUAL data presented in this paper are a by-product of a study of trends in delinquency in a Western state. When official records showed that the Catholic population of the state, represented as 12 percent of the total population, had an average representation of 34 percent in the total number of delinquents and criminals committed to reform and penal institutions in the state, it focused the attention of the writer on the apparent facts as a Catholic problem. The records indicated that this high ratio of Catholic malefactors was relatively constant over a ten-year period. A suggestion was made that an answer to the problem might be found in a definition of, "Who is a Catholic?" To seek comfortably pious solace in a definition did not seem like a true facing of the realities inherent in the figures. Intellectual honesty demanded further inquiry. If the affiliation of these criminals could be said to be merely nominal, a greater responsibility arose—to find out why there were so many of them. They were subject to the same environments as other Catholics in the community. If they were declared to be merely born Catholics —to have an inadequate conception of their faith —could their disproportionately large numbers be an index to the vast number of born Catholics swelling the ever-growing army of churchless? At best intellectual honesty compelled an acceptance of the thought that the disproportionately high ratio of Catholics coming into conflict with the law must be interpreted as a symptom that there was something wrong somewhere.

The statistical columns which follow are a figure picture of the total commitments to the three institutions during five bienniums as recorded in the biennial reports. Fractions are omitted.

STATE INDUSTRIAL SCHOOL

	1919-20	1923-24	1925-26	1927-28	1929-30
Catholics	121	83	97	81	79
Non-Catholics	273	219	228	225	230
Total	394	302	325	305	309
Catholic Percentage.	30	27	29	26	25

STATE REFORMATORY

	1919-20	1923-24	1925-26	1927-28	1929-30
Catholics	156	167	128	203	167
Non-Catholics	305	343	328	406	480
Total	461	510	456	609	647
Catholic Percentage.	33	32	28	32	25

STATE PENITENTIARY

	1919-20	1923-24	1925-26	1927-28	1929-30
Catholics	289	287	392	382	384
Non-Catholics	251	513	622	680	681
Total	540	800	1014	1062	1065
Catholic Percentage.	53	35	38	35	36

GRAND TOTALS OF BIENNIAL COMMITMENTS

	1919-20	1923-24	1925-26	1927-28	1929-30
Catholics	566	537	617	666	630
Non-Catholics	829	1075	1178	1320	1391
Total	1395	1612	1795	1986	2021
Catholic Percentage.	40	33	34	33	31

Statistics of the total and Catholic population of the Western state under consideration are as follows:

	1920	1926	1930
State Population	939,629	1,019,286	1,035,791
Catholic Directory Census of State	112,637	114,729	132,887
Catholic Percentage	11	11	12
Catholic Criminal Population Percentage	40	33	31

Arguments about social, racial, economic and psychological considerations might offer some explanation, but not enough to furnish an escape from the problem that Catholics for a ten-year period were constantly having a representation in the criminal population so disproportionately high in comparison with other fellow citizens.

By way of illustration the disquieting statistical figures are analyzed for one biennum, 1929-1930. A total state population of 1,035,971 had total commitments of 2,021 male delinquents and criminals and a commitment rate of 1 per 412 of the general population. "The Official Catholic Directory" figures (132,887) represent Catholics as constituting 12.8 percent of the total state population, while the official reports of the three state institutions for male delinquents and criminals records the number of Catholics committed as 630 or 31 percent of the total commitments. And unless the ecclesiastical census figures are absurdly inaccurate, Catholics constituting 12.8 of the state population had a representation of 31 percent in the total delinquent and criminal population committed with a commitment rate of 1 per 210 of the Catholic population. If the Catholic census figures are accurate, the non-Catholic portion of the population numbered 902,904 and their portion of the population with a representation of 1,391

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in the total commitments had a commitment rate of 1 delinquent or criminal per 649 individuals of their state population. Had the reported Catholic population of 132,887 contributed on a par with the other portion of the state population, they would have had a representation of 204 delinquents or criminals. Instead the Catholic representation in commitments was 630, and one must conclude that if the Catholic Directory census figures are correct the rate of delinquency and criminality among Catholics as measured by commitments was 210 percent higher than the rate for their neighbors of other religions or no religion. And in relation to the Catholic Directory census figures the rate of Catholics committed keeps high, as the chart shows for a period of ten years.

Facing the figures one must assume one of two conclusions: either the Catholic people of the state, nominal and otherwise, are more tempted and have less resistance than those of other religions or no religion, or figures for the Catholic or for the criminal population are unreliable.

The first proposition is absurd and not worthy of serious consideration. No good purpose would be served by making invidious comparisons.

There arises the question of the accuracy of the statistics and the method of gathering them. As to the accuracy of the statistics for the Catholic prison population there is no room for doubt. The ratio for Catholic representation is relatively constant over a ten-year period. The reports of the religious affiliation of prisoners is based on interviews with each prisoner at time of commitment. The accuracy of the reports has not been and is not questioned by prison chaplains. However, figures for the Catholic population of the state given by the Catholic Directory may be questioned. Catholic authorities are agreed that the statistics of Catholic population are not accurate. And it may be said of these Catholic census figures as it has been said of Catholic Directory census figures in general that "one of the major sins of omission or commission against the Catholic Directory are the reports of Catholic population." "The long-suffering publishers are bombarded with complaints." The publishers say: "The annual census of most parishes where taken is usually an excuse for a collection and is carried out with the most unscientific and inconclusive methods in regard to statistics."

But a generally accepted conclusion of penologists is that "the prison population reflects the general population" and "the religious census of a prison follows the population of the area that feeds the prison." In the light of this principle the number of Catholics committed to state reform and penal institutions should furnish at least an approximate index to the total number of Catholics in a state population where diocesan lines follow state boundary lines.

Applying this principle to the figures for 1929-1930 and assuming that Catholic citizens were no more and no less inclined to break the laws than their neighbors, the total number of Catholics committed (630) multiplied by 412 (the general commitment rate) should furnish an approximately accurate figure for the Catholic population of the state. It figures a Catholic population of 322,560, a little more than 31 percent of the total population. This figure (322,560) is 135 percent greater than the Catholic Directory census figure. The difference between the two figures (189,673) represents an unknown quantity in terms of Catholics unaccounted for in the diocesan census. I must acknowledge that I do not know whether this figure represents large numbers of unchurched lost sheep Catholics, born Catholics, nominal Catholics or uncounted Catholics. Nevertheless there is scientific foundation for the Catholic popoulation figure based on criminal statistics, while there is no scientific basis for the Catholic population figure of the Catholic Directory.

Corroboration of my estimation of the number of Catholics in the state based on criminal statistics is to be found in the Catholic Directory figures for the number of infant baptisms. Since the canons require the keeping of baptismal records under pain of sin, one may assume they are fairly accurate. Analysis of the following chart will show that Catholic births as represented by infant baptisms amounted to over 3 percent of the figure for the total number of births recorded in the state over a fourteen-year period. The proportion of Catholic births averages within 4 percent of the average proportion of Catholic criminals, which at least tends to strengthen the evidence for our hypothesis. The figures are taken from the Catholic Directory and the State Year Book.

Year	Total State Births	Total Catholic Infant Baptisms	Catholic Infant Percent of Total State Births	Catholic Adult Baptisms	Total State Deaths	Total Catholic Deaths
1920..	18,658	5,055	27	384	13,569	2,907
1921..	20,200	5,692	28	311	11,753	1,351
1922..	20,201	6,985	34	394	13,150	1,676
1923..	20,324	6,421	31	345	12,259	1,729
1924..	20,371	4,919	24	363	12,522	1,366
1925..	19,411	4,932	25	283	12,467	1,451
1926..	18,294	5,458	29	251	12,260	1,372
1927..	19,129	4,932	25	283	13,080	1,404
1928..	19,065	5,723	30	361	14,071	1,376
1929..	18,023	6,396	35	404	12,868	1,798
1930..	18,887	6,421	34	493	13,191	1,904
1931..	18,561	5,440	29	596	12,463	1,701
1932..	18,566	6,136	34	391	12,572	1,810
1933..	16,802	5,848	34	411	11,824	1,755
14 Yrs.	266,492	80,358	30	5,270	178,049	23,600 (13.2%)

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The absurdities of the Catholic Directory census figures show up again in a computation of the birth rate from them and Catholic infant baptisms. Based on these figures the birth rates for Catholics in the state is two and one-half times greater than the rate for the general population. It is almost two times as great as the rate for the two most prolific Catholic countries—Italy and Spain. The diocesan paper boastfully published these purportedly high Catholic birth rates. That we have been holding our heads in the sands of wishful thinking regarding them, is manifest from the following comparative table which shows them to be utterly absurd. And these facts may be classed as good exhibits for our proposition. The Catholic birth rates listed in the following columns are based on Catholic Directory population figures and the figures for Catholic infant baptisms.

	1922	1924	1928	1929	1930	1931	1932
General State Rate	21.5	21.7	19.4	19.2	18.2	17.2	16.9
Catholic Rate	61.8	43.1	49.7	48.4	48.4	42.9	44.7

COMPARATIVE BIRTH RATES

Countries	1921-25	1926-30	1929	1930	1931	1932
Canada	27.4	24.1	23.5	23.9	23.2	22.4
United States	22.5	19.7	18.9	18.9	17.8	17.4
Belgium	20.4	18.6	18.3	18.8	18.3	17.7
Spain	29.8	28.5	28.1	28.2	27.4	28.1
France	19.3	18.2	17.7	18.0	17.4	17.3
Ireland	20.3	20.1	19.8	19.8	19.3	18.9
Italy	29.7	26.8	25.6	26.7	24.9	23.8

But taking 322,560, the Catholic population figure based on an analysis of the criminal statistics of 1930, and computing the birth rate from those figures in connection with the figures for infant baptisms, 6,421, we get a Catholic birth rate for that year of 19.9 per 1,000, which is further evidence that my hypothesis regarding the Catholic criminal population has validity.

My statement "that the purportedly abnormal number of Catholics in the delinquent and criminal population of the state points to a greater real problem of church suicide or leakage" finds confirmation in the marriage statistics. For an eleven-year period beginning with 1922 and ending with 1932, Catholic marriages numbered 17,004 out of a grand state total of 124,504 licensed marriages. What conclusions can one draw from the facts that Catholics averaged 13.6 of the total recorded marriages in a period within which Catholic infant baptisms equaled 30.2 of the total births in the state? Is the number of Catholics who marry without the blessing of the Church greater than the number who marry with the blessing of the Church? There is much objective evidence in case records and surveys to support the inference here drawn.

In favor of my theory I may record the fact that Catholics are responsible for more than one-third the dependent children without counting the Catholic children in state and in non-Catholic institutions.

During the period covered by the chart there was a large influx of Spanish Americans and Mexicans into the state. In so far as emigration and immigration would affect Catholic population the weight would be in favor of immigration. Yet the Directory figures, after making allowance for a deduction of 4,970 for adult baptisms, show a gain in population for the fourteen-year period of only 19,047; this in the face of an excess of births over deaths of 56,758. May this anomaly be counted as another point in favor of my theory?

Since the figures on the chart for Catholic deaths indicate that only 13 percent of the people who died in the state received the last rites of the Church, while for the same period over 30 percent of those born in the state received Catholic baptismal rites, one can only wonder whether the figures may be taken as further evidence of Church alienation and leakage. The canons require the recording of Catholic deaths and I have no grounds for questioning the pastoral reports of them.

My data on the number of criminals, taken in conjunction with the corollaries inherent in the related Catholic census and statistical factors of religious faith, demonstrate the importance and need of research in the problems of Church leakage. The anomalies revealed by this study are not peculiar to the diocese in question. The diocese and state are cosmopolitan in population and present industrial and rural problems such as may be found in many states. Similar spiritual anomalies may be revealed by a study of "The Official Catholic Directory" figures for other dioceses.

My statistical portrait viewed in the frame of current world-wide unrest and insidious propaganda ought to challenge a spirit of complacency and laissez-faire. The figures are staring us in the face. What they say is either true or not true. If not true they should be corrected, but if true the facts should be faced and be used as a spur to action.

Without doubt we are under delusions regarding the Catholic birth rate. We are in need of the facts that could be revealed by an objective survey of the problems of marriage, the marriage rate and the divorce rate among Catholics. The reported tendency of Catholics to postpone marriage to a late age calls for investigation.

With a vast army of unemployed Catholic young men an opportunity is presented for our colleges and universities to organize projects along these lines and to develop interest in social

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research. A real census by Catholic Action groups in several states representative of a cross-section of the country would demonstrate the importance of a scientific census and make Catholics feel the need for wider participation on the part of lay groups in the work of the apostolate. In many dioceses there is no systematic effort to provide religious instruction for Catholic children of the public schools on week days. A thorough census would give the necessary information to formulate a program.

Our apparently abnormal number of delinquents and criminals and the apparently large relative difference of correlation between Catholic Directory population figures, Catholic baptisms, Catholic marriages and Catholic burials cannot be explained away by emotional replies. What is there to prevent us from facing the realities inherent in them? In conjunction with the figures for the proportion of Catholic delinquents and criminals they ought to make us painfully conscious that we have Catholic problems to face.

In the diocese in question steps have been taken in the organization of the Confraternity of Christian Doctrine in every parish of the diocese under the direction of the Bishop, who has appointed a diocesan committee consisting of an executive secretary and four lay chairmen. In time each parish will organize a similar unit. The plan includes a study club program which calls for two eight-week sessions in the year. Lay catechetical teachers are to be trained and the program contemplates the extension of the vacation school movement to every village and hamlet in the state. A division of home visitors or fishers is to be organized to do missionary work in neighborly visiting and seeing that every Catholic child receives instruction. The Catholic University of Washington, D. C., was drawn on for a field worker to assist in the initial organization work.

BORAH AND LANDON

By CHARLES WILLIS THOMPSON

THE EARLY stages of the primary campaign have already had a profound effect on the shaping of what is clearly to be one of the historic ones among presidential elections. Not all presidential elections are that, in the same sense in which not all accessions of new English kings are historic; it is of no historic moment that William IV was a King of England, and of no historic moment that Benjamin Harrison was elected as an American President. This election, however, is quite certainly to be a decision of much moment in history. Some presidential elections were, such as that of Jefferson in 1800 or of Lincoln in 1860.

The primary decisions, therefore, are also of historic moment, which usually they are not. These early stages of them, when few have been made or indicated, already show trends in the realignments. Inchoate as they are, they have some remoldings that cannot be mistaken. In so far as they have, it is at this writing the result of Senator Borah's unprecedented campaign. To avoid misunderstanding, it must be interjected here and ahead of the thesis that the reshaping is not at all that which Mr. Borah planned; that indeed it is quite unexpected by him and unwelcome to him.

In so far, again, as reshaping is indicated in these early stages, the omens should be briefly summarized, so as to get them out of the way at the start. First, and least important, the prognostication is that long before the conventions Mr. Hoover will be not merely subordinated as a candidate, but wholly eliminated, and that with him will go all he stands for in the popular mind—which, be it added in justice to him, is not what he really does stand for. Second, that the Old Guard will knuckle under, and that also before the conventions. Third, that the Republican Convention will be an open one and the choice made by the delegates and not in a smoke-filled room—and this Mr. Borah did intend and is fighting for. It is coming about, however, in a manner he did not expect or wish, though largely in consequence of his campaigning, which, let it be repeated for emphasis, is unprecedented campaigning; and that word "unprecedented" will be explained later on. Fourth and finally, though this is as yet projected only dimly on the screen, that the long-predicted division of the country into two parties which really stand for opposite principles will emerge as a result. The two principles are the age-old ones called, loosely, conservatism and liberalism. For accuracy, in this particular phase of American evolution those inaccurate words may be changed to moderate change and radical change; for it is already apparent not only that the old order is gone but that there is no real movement to bring it back.

All this might not have been indicated so early if it had not been for Mr. Borah's unprecedented campaigning. He has forced hands. He has accelerated decisions, not among his supporters but among his opponents. Mr. Borah began with the belief that the Old Guard would assume control of the Republican Convention, and undertook to pre-

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vent it. He began believing not only that, but also that those "malefactors of great wealth" whom an earlier Roosevelt described by that phrase would control the Old Guard, as they did in the Harding Convention. He also believed that the means would be the election of uninstructed delegates, who could be manipulated and swapped by a soviet in a smoke-filled room, as in 1920. To prevent all this was the purpose of his unprecedented campaign.

Its results, in this early stage, are not what he expected, but they should be applauded by people tired of the repetition of the old Punch and Judy show. The nomination of Governor Landon, merely probable when Mr. Borah began, is fast being transformed into a certainty, like that of Mr. Hoover at a similarly early stage in 1928. But this is the least of Mr. Borah's unexpected achievements. Delegations which were to have been uninstructed are being instructed, which he wished, but instructed for Landon, which he did not wish. The Old Guard is not being beaten, but is retiring to the background; and this is due to no access of virtue, but to the fact that the Old Guard is not made up of such dull-witted Bourbons as the makers of bogy men have taught, and never was. In includes men of brains, and always did; and Belshazzer was probably a man of brains, but he had brains enough to understand the writing on the wall. As for the fourth item, the probability of a new and real division of parties along lines of actual principle, that must be deferred until the others have been explained.

Mr. Borah sought to make it plain that his fight was not directed against Mr. Landon, but events contradicted him. It must never be forgotten that Mr. Borah is a politician, and not merely a statesman or a reformer or an orator. He has been in politics at least forty years, and in that long experience has often played very dextrous politics and often, as for instance in 1912, sleight-of-hand politics; and by sleight of hand I mean that kind of card-playing which deceives the eye. I mention 1912 as an example; it was the year in which he ran for the Senate in such an astute manner as to make both the regular or Taft Republicans and the Bull Moose or Roosevelt bolters support him, each as a candidate of their own.

The first result of Mr. Borah's fight for uninstructed delegates was in New Jersey. That state habitually elects uninstructed Republican delegations, and they make their decisions either at the convention or very near it. This year, as a result of Mr. Borah's activity, the New Jersey county chairmen declared the state's preference as early as the end of February, and it was for Landon. Ex-Ambassador Edge, who is nearer than anybody else to being the New Jersey leader in this campaign, remarked (February 25) that in forcing this showdown Mr. Borah has proved to be "a blessing in disguise."

Oklahoma had intended to send an uninstructed delegation, too. Mr. Borah cast a shadow in advance on Oklahoma's action at the convention by linking up this intention with a secret Oklahoma intention of developing its purpose at the convention and not until then; and, as in 1920, at the bidding of the oil interests. Mr. Borah always chooses his language so carefully as to give an impression without naming names, but his principal manager, Representative Fish, was not so cautious; Mr. Fish supplemented or accompanied him with a reminder of Teapot Dome, and he aimed at Landon in the rôle of Harding.

The effect, as in New Jersey, was instantaneous. Oklahoma abandoned its intention of an uninstructed delegation, and declared its preference at once, three months before the convention. The man it declared for was Landon, and its delegates were instructed to vote for him and were not left to an unauthorized capture next June by a conclave of Old Guard Senators. New Jersey is a very typical Middle Atlantic State, politically, so that an action of this kind by her represents not New Jersey sentiment alone; but the Middle Atlantic stretches from the Canadian border of New York to the Virginia border of Maryland. Oklahoma Republicans are so far typical of the Middle West that their action leaves no longer any doubt of the claim originally made for Landon—that the Middle West is for him. For instance, there is no need to wait for action by Kansas or Nebraska; it is known in advance that they will vote for Landon in June.

So far as the extreme East is concerned, New Hampshire, the first state to hold a primary, elected Knox delegates, trumpeting the understanding that they will switch to Landon on the second ballot. What this means, in practical politics, is that if Landon is obviously winning by the first ballot, there will be the usual rush of states to change votes in his favor, and that New Hampshire will be in the van. New Hampshire was the weakest spot in Landon's Eastern strength.

Meanwhile, on the Pacific Slope, Governor Merriam of California declared for Landon. California is Hoover's state, and Merriam is its titular Republican leader. In his statement he stressed the fact that he and Landon were Republican governors who had weathered the recent Roosevelt landslides. The Hooverite plan was for an uninstructed delegation from California, and Merriam's announcement was made to wreck it.

The Old Guard, meanwhile, is showing a disposition to read the writing on the wall. Early in March, for example, Charles D. Hilles, who as National Committeeman for New York comes nearer to being state leader than anyone else,

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came out for discarding the Old Guard policies and turning over the Republican leadership to the West. Everywhere it is the same story; whatever the West wishes will be the Republican policy; it is for the West to say. This is not because the Old Guard has become a band of angels; it is because, as said before, it is and always has been composed in large part of men of brains. Neither is its membership so sinister as bogy-makers depict; there is, for example, no more upright and honest-intentioned man than Representative Wadsworth of New York.

So far as the Southwest is concerned, New Mexico has declared for Landon. The progress of his boom is that of a snowball, as Hoover's was in 1928. Nowhere is the party leadership trying to impede Borah in the least; he is getting all the rope he could ask for. The outlook at this writing is that he will have but few votes in the Convention; will be, in short, where the original La Follette always was at Republican Conventions. Ultimately La Follette got tired of it, started a third party, and, though endorsed by the then strong Socialist party, was beaten out of sight.

In the larger view, Borah's activities, though directed against Republican solidarity, have gone far to fortifying it, and fortifying it along the lines of conservatism. This year conservatism does not mean standpatism; Landon is for reform —he was a Bull Mooser—but reform divested of its present centralization. He has declared for a continuance of relief, but relief through the state governments, with so much federal assistance as particular cases call for. This declaration of his was unexpectedly reinforced by Senator Holt's revelations of the turning of relief over to a federal political machine in his state, West Virginia, and by the subsequent indications that West Virginia does not stand alone. Holt is a Democrat and, what is more, a New Dealer, disgruntled by the fact that in the creation of this new machine called relief he did not get his share of the pie. He said so, in effect.

Through the primary campaign this will be made use of by the Republicans to sharpen Landon's contention that in apportioning relief it is better to have it administered by officials who are your neighbors and can size up your needs than by a bureau in Washington which does not even know the name of your county without looking it up; that, for example, King County in the state of Washington can more wisely and more economically relieve the King County needy than can a bureau chief in the District of Columbia who hails from North Carolina or Connecticut and has never been west of Lake Michigan.

Borah's mode of campaigning, if it goes on to the end, will leave the Republican progressives no place to go but into the New Deal party, where such of their leaders as Norris and the La Follettes already are. Meanwhile the conservative Democrats, of the type of Smith, Ely, Pattangall, and Reed of Missouri, have no place to go but into the Republican party, provided that party is Landonized and de-Hooverized. Such leaders as Vandenberg are meeting them half-way on principles. This is the new line-up on two contending principles earlier mentioned: the party of moderate change as against the party of radical change. By "moderate change" I mean such change as Landon has indicated and as Hilles, speaking for the Old Guard, is ready to accept. This is too large a subject to be skimped, but I shall take it up as the lines become more sharply defined; and to this sharp definition Smith, Reed, more especially Farley, and above all Borah, have made immensely significant contributions.

To Gamaliel

Gamaliel, prophetic Pharisee!
Because you feared the Lord and loved the Law,
I think you found a blest eternity
Steeped in the holy Light that Stephen saw.

A record stained with apostolic tears
Bears witness now, before a sullen mob,
You shielded Christ's commissioned pioneers
With words that still restrain, still nobly throb.

"Let these men be!" The stringent accents stung.
"If this work be of man it needs must fail;
But if it be of God no fury flung
Against its firm foundation shall prevail."

Then fell the solemn sequel, meetly crowned
With motive supernatural, unflawed
By human sanction: "Heed lest ye be found
To fight against the unseen hand of God."

Thus you, who fearing God feared not the wrath
Of men, rebuked a blind unrighteous ire,
And sped once more upon the Gospel path
Those heroes tongued with Paracletian fire.

The test is met. What the Apostles built
Has stood through centuries of stress and shock.
Behold, where apostolic blood was spilt,
Rises immune the bold Tiberian rock.

Rabbi, the Old Law and the New are one
In this evangel: There is mercy stored,
Where secrets of the Living Truth are spun,
For those who love the Law and fear the Lord.

Therefore it is my faith, brave Pharisee,
That in your soul baptismal graces gleamed;
And that you now stand justified and free
In the great Sanhedrin of the redeemed.

CLIFFORD J. LAUBE.

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WINSLOW HOMER ARTIST

By JAMES W. LANE

THE YEARS during which one of our greatest American painters lived (1836-1910) have been called by Waldo Frank the Era of Instinct. They represented, as Mr. Frank said in his challenging book of seven years ago, "The Re-Discovery of America," the spiritual death of European culture in the New World and the void that was left, but which no American had yet been able to fill. "Our artists," wrote Waldo Frank, "even in their intentions, make no whole of their destiny as Americans and as heirs of man." But Waldo Frank had, among others, forgotten Winslow Homer.

What Mr. Frank wrote might indeed have been applied to two well-known painters who, curiously enough, were born in the same year as Homer and the centenaries of all three of whom we can therefore celebrate this year. Those two artists were the landscape painters, Alexander Wyant and Homer Martin. Their work was a kind of epitome of our esthetic taste and, regrettably, that taste was not what it might have been. George Santayana has said that the American mind was shy and feminine and liked to see Nature in water-colors. This is certainly a definition that distinguishes the paintings of Wyant and Martin—dreamy, low-keyed, poetic and autumnal, not very emphatic either as to form or as to drawing; but it has nothing whatever to do with the paintings of Homer.

The strange thing is that Wyant and Martin both had tuition abroad—Wyant from Hans Gude in Karlsruhe and Martin from hobnobbing with the French impressionists at Fontainebleau. Yet Winslow Homer, though he visited Paris and London and lived for the space of more than a year in Tynemouth, Northumberland, never lived with artists, never studied under a foreign master (at our National Academy of Design he learned something from Rondel), and never went to a museum to copy old masters. The moral is that he knew how to go about painting.

No one can paint if he becomes manacled to human teachers. That Nature is the great teacher is trite but true. Museums, also, are a help but rarely. Winslow Homer, without being as solitary as Ryder, knew all this instinctively. He therefore taught himself to draw and was beholden to no man. Small wonder that he may be regarded as the first successful American painter, for he depicted vital American people in American scenes really engrossed in American doings. Justifiably he signed his works, "Winslow Homer Artist."

That age in which Homer came to prominence (1865-1895) was a curious period. It has been termed many different things, of which perhaps the best is the Brown Decades. The prevailing notes were somber—especially, brown, Lewis Mumford, who coined the title for the age, thinks that, like our present era, reflecting a post-war generation, the Brown Decades had a promise that had been nipped in the bud. The epoch had forgotten the prophets of its youth, seers of the true America — Emerson, Thoreau, Melville, Whitman and Hawthorne. The war had brought cynicism or pessimism to the defeated, and swollen fortunes and an equally swollen materialism to the victors. The profiteers had castles for houses and walnut and oak furniture of appalling weight came in. A sort of lavish parlor-gentility was the mode, which the painters would ape by depicting scenes such as two lovers playing music together in a Hermann *und* Dorothea intimacy, or unbelievably clean and good-looking newsboys posing for the kind artist, or landscapes prettified by the meticulous rendition of every natural element.

Whatever reasons may be adduced for Homer's being different from all this, different he was. He had had no better training perhaps than had the painstaking landscapists of the Hudson River School, for he, like them, was largely self-trained. He was blissfully ignorant of other men's pictures, holding that if a man wants to be an artist, he must never look at pictures. This is almost impossible today, but when Homer was a youth there were almost no museums in America and private collections of any magnitude were uncommon.

No, like his more famous contemporary, Cézanne, Homer was the primitive of the way he trod. He wanted to record the American scene and to put a whiff of real American nature and weather upon his prints, drawings and paintings. It has been said that if Currier and Ives had only had the sense to employ Homer when they were on the down grade after the Civil War, their prints would be vastly more artistic than they actually are. For Homer drew gloriously well. It is doubtful whether any person or thing he drew was drawn without grace, in marked contrast to the frequent pieces of awkward draughtsmanship in Currier and Ives. He possessed, too, in even more marked degree, the ability to make rapid but faithful notation of whatever he wished to represent, and since what he represented concerned itself with either vitally human or strikingly atmospheric scenes, his smallest endeavors

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glow with life. His work may be called photographically realistic in the best sense. To be photographic in painting, in the worst sense, is to create lifeless scenes. Nothing that Homer created, from his earliest wood-engraving scenes of sports like skating or games like Snap the Whip to his glorious paintings of the breakers at Prout's Neck and those gripping water-colors of life on or near the beaches at Nassau, failed to pulse with vitality.

Homer's life, like his art, was characteristically American. That is to say, it was rugged and nature-loving. I can think of only one interior he ever painted. That was the inside of a New England country school. He was one of three brothers who came of a distinguished but unostentatious Boston family. In Boston he was born, then went to Cambridge to grammar school, and 1859 saw him apprenticed to a lithographer. He seems to have begun his first oils in 1862, about the time he became war correspondent for *Harper's Weekly*, but I have a drawing that issued from his pencil at the age of eleven, which shows his brother about to be swung by the arms and legs by two teasers, and this has all the marks of precocity.

Harper's Weekly employed Homer until 1870. Some of his best work was in the wood-engravings of American scenes he turned out for them and for *Every Saturday*, a Boston publication—the beach at Long Branch, country boys fishing, and so on. This work was probably his best training. It quickened his eye for action and proportions; it made him realistic. In 1865, he was elected to the Academy. A National Academician under thirty! Even this was rather enviable in those days, for La Farge himself, a year Homer's senior, was not elected until 1869, while Inness, who was eleven years older, did not gain admission before 1868. The picture which brought about Homer's election was the "Prisoners from the Front," now in the Metropolitan Museum. He had a faculty, which he acquired through his years at the front, of hitting off camp life with a telling touch.

In 1881, he took a cottage overlooking the sea and cliffs at Tynemouth, England, and his sea and fishing subjects probably date from then. Fisherwomen who, anxious-faced and wind-buffeted, wait on the sand for their husbands' overdue boats; coast-guards ready to put out life-line or rescue-boats in a coming storm; English harborways—make up most of the graphic drawings and water-colors he did in his sojourn in England. But the types of people he then sketched were transposed to the American series of sea-faring folk that he began two years later at Prout's Neck. Settling down in this tiny Maine community in 1884, he made there his permanent home until his death in 1910.

Bracing is the word that leaps to the mind when one thinks of Winslow Homer's paintings. There is many a marine painter who can portray nothing but the long melancholy roll of the sea. Homer could portray the sea in agony and in those great sea pieces of his in the Metropolitan, "Northeaster" and "Cannon Rock," he suggests, as his biographer Mr. Downes has said, "beneath the apparent anarchy of troubled waters the universal reign of law." He was one of the first people whose surf you could almost hear boom. Whoever painted roaring breakers thereafter—Emil Carlsen, Paul Dougherty or Frederick Waugh—had, you felt, inwardly thanked Winslow Homer for the gift.

He painted the woods and the mountains and the tropics bracingly, too. A pack train going up Mount Washington, an Adirondack guide shooting down rapids or walking with his canoe on the carry, a fox attacked by crows, these his swift pencil and brush and memory recorded.

The oils that Homer did shortly after he came back from Tynemouth had plenty of drama packed into them—the famous "Fog Warning" and "Eight Bells" and "The Herring Net." They are universally moving. His water-colors of the Adirondacks are not colored with the glinting lights that some artists use. But Homer was true to Nature. It is as if he knew the forest primeval threw its pine-topped shadows over his work in the woods and he wasn't going to make any concessions to taste to lighten his characteristically mountainous blues and purple and deep greens.

When he went to the tropics, it was a different story. His color lightens as he sketches the placid, clear waters of the Bahamas, but there is a lowering and sultry note that quickly comes into it if a storm brews. No one has rendered the hurricane-swept palm trees so well. There is real anger in Homer's winds and clouds; the pound of his surf is real. Today in a seascapist we look for such abilities as a matter of course, but when Homer painted the sea in the 'eighties, he was the first American artist to render it as it is. He didn't clothe it in poetry, like Ryder, or leave it limpid, as a lazy artist might have done. He knew it in all its moods, restful as in "Moonlight, Wood's Island Light," or lashed to fury, as he most liked to paint it. He grew to live by it in all seasons, up there in his studio cottage on Prout's Neck—which in June will be the scene of a great exhibition of nearly all his works, returned for the occasion of the centenary. What more fitting memento could there be to the creator of them, so American in his independence, in his intimate knowledge of his country and his people, so universal in his treatment of simple emotions. And he was perhaps the first of our painters to bring upon his canvases a very American quality—the love and tang of the great outdoors.

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Seven Days' Survey

The Church.—At the regional meeting of the Catholic Conference on Industrial Problems at Washington, D. C., March 30 and 31, sponsored by Archbishop Michael J. Curley of Baltimore, addresses by labor leaders, economists and professors were heard. Among the speakers were Daniel W. Tracy, president of the International Brotherhood of Electrical Workers, Dr. Herman Fakler of the Millers' National Federation, Gordon Wagenet, director of Unemployment Compensation for the Social Security Board, Major George L. Berry, coordinator for Industrial Cooperation, and Francis J. Gorman, international vice-president of the United Textile Workers of America. * * * When the village council of Hoh T'ong, South China, decided to drown sixty lepers who were living in near-by huts as "public nuisances," the Maryknoll Fathers persuaded the village elders to turn them over to the Gate of Heaven Leper Asylum, which in three years has become the second largest in South China. * * * Reverend M. M. Coady, Director of the Extension Department of St. Francis Xavier University, Antigonish, Nova Scotia, is at present on a speaking tour of the West financed by the Carnegie Foundation. Dr. Coady will discuss the cooperative movement before farm bureaus, Catholic and secular educational institutions and the Catholic Rural Life Conference at Grafton, North Dakota, April 28-30. * * * Last year in China there were 96,680 adult conversions and 92,470 baptisms of children. The Catholic population of China is now 2,818,839, with 495,060 catechumens preparing for baptism. * * * William Franklin Sands delivered a lecture on "The Condition of the Church in Mexico" at the Holy Name Auditorium, 97th Street and Amsterdam Avenue, New York City, March 31 at 8:30 p. m. * * * "Our Lady of Glad Tidings" was named patroness of French radio artists, technicians and engineers. * * * The Liturgical Press of St. John's Abbey of Collegeville, Minnesota, is organizing a League of the Divine Office, which will be made up of laymen who will recite daily in English all or part of the Divine Office. The Leaflet Missal of 244 Dayton Avenue, St. Paul, Minnesota, is now publishing for the first time two leaflets containing "the complete text of the liturgy of Holy Thursday and Good Friday."

The Nation.—The desolation of the flood gradually disappeared from general view. The death list and individual impoverishment remained, but perversely the general business effect was expected to be definitely stimulating as replacement and building proceeded in stricken areas. The Red Cross expected to need contributions from the generous for a long time to pay for its ministrations. * * * The first day President Roosevelt reached the fishing banks off Florida, a variety of important bills began to appear out of the congressional machinery, and, as last year, his absence promised to bring Washington affairs to a point. The House passed the long haul bill, permitting railroads to charge less for a whole than for the sum of its parts; two anti-chain store bills were brought to open hearings, and a House lobby bill confronted the original Black measure. * * * The Ways and Means Subcommittee was ready to report the tax proposals. Of the required $792,000,000 new revenue needed, the Subcommittee had found $691,000,000 without committing itself to the processing taxes asked for by the President and without clamping a flat rate on undistributed corporation profits. Thirty percent of the latter could be plowed back as a "cushion" taxed only at present low rates, before the new high scale would begin. * * * The relief program progressed more smoothly for the administration when the attempt (or feint?) to cut CCC expenses was abandoned. The total relief expense expected for the fiscal year 1937 is $3,100,000,000. During 1934, $2,385,900,000 was spent by the federal government, and in 1935, $3,194,400,000. During the first eight and one-half months of the present fiscal year the sum was $2,136,000,000. The President considers the new sum insufficient unless private business reduces unemployment. * * * The National Labor Relations Act received a series of legal set-backs, climaxed March 24 in Chicago when a Federal District Court ruled that "If A is compelled to negotiate with B and must contract, but B is not only free from compulsion but is expressly informed that he is at liberty to reject any proposal of A, that which A does in pursuance of the compulsion cannot properly be called bargaining."

The Wide World.—Meeting in St. James's Palace, London, on March 19, the Council of the League of Nations voted 11 to 0 against Germany, thereby declaring that Hitler had been guilty of violating the Locarno treaty. The next day a "program" was drawn by the Locarno powers (Great Britain, France, Italy and Belgium) which presented Berlin with plenty to think about. It was suggested that the World Court consider the German charge that the Franco-Russian pact violated the Locarno agreement; that Germany stop sending troops into the Rhineland and abstain from fortifying that region; and that as a prelude to an international conference for the discussion of economics and disarmament, a virtual military alliance be formed between the four powers, which would send British and Italian troops to police a "zone" inside the German frontier. The terms were drastic and came as a great surprise to the Germans and to those Britishers who felt that the Cabinet would not endorse a clear-cut policy of antagonism to Hitler. * * * German newspapers expressed deep resentment of the London meeting. Hitler himself, speaking in behalf of the March 29 Reichstag elections (to be determined by ballots on which there is no space for a negative verdict), declared that Germany would prefer isolation to a curtailment of its equal rights. Officially there was silence for

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several days, while foreign diplomats weighed anxiously the possibility of a flat refusal by Germany to negotiate. On March 25, it was announced that in a personal note to Eden, Hitler had rejected the "Locarno ultimatum" and had promised to make a new offer "after the elections." * * * Speaking on the occasion of the seventeenth anniversary of the Fascist party, Mussolini appeared to be convinced of the inevitability of a general European conflict. Meanwhile he seemed to hold that the Ethiopian war would be concluded soon, that sanctions would be lifted, and that the British had been responsible for the imposition of those sanctions. Finally he declared that when the present emergency had disappeared, Italy would abolish its constitution and its chamber of deputies, substituting therefor a "Chamber of Fascios and Corporations." This would establish juridically the "corporative state," Mussolini model, and thus end large-scale capitalism. The reason for this change was held to be impending conflict. "We are near the moment when these industries will have neither the time nor the opportunity to work for private consumption, but will work exclusively for the nation's armed forces," he said. * * * The League once more took steps to end the African struggle. Two diplomats (MM. Avenol and De Madariaga) were instructed to approach the belligerents with a view to determining what terms were acceptable to each side. Success was held to be contingent upon the nature of the reply made by Hitler to the Locarno powers, since this would manifestly influence the attitude of British statesmen toward Mediterranean events.

* * * *

The Borah Campaign.—"Mr. Hoover's speeches have improved, but Mr. Borah's didn't need to," seems to be the nation's political verdict. The Senator has always been a master of campaign oratory. It remains to be seen whether his record in other respects can really win the electorate, which is far more urban-minded now than Senator Borah has ever been, to see in him a standard-bearer. At all events, he bids fair to prevent seizure of the Republican machine by the "ultra-diehards." Entering the Ohio campaign, he made his most direct attack on the New Deal, questioning the value of its agricultural restriction policy and advocating a "stable" currency. On the subject of constitutional changes, he was guarded enough, declaring that the fundamental law, as interpreted by an independent judiciary, must be obeyed though it can in due course be amended. In these respects the Senator followed with real insight the trend of public opinion as reflected in the most dependable of the many contemporary "polls." Campaigning against Mr. Knox in Chicago, the Senator ventured what may be described as his best defense of the New Deal. He asserted that unqualified denunciations of Mr. Roosevelt would get the Republican party nowhere, and that besides they were "poor sportsmanship." Yet once more he was clearly among the antagonists of AAA. In Chicago as elsewhere Mr. Borah was a singularly astute campaigner, who has done more to sound out the potential Republican public than any other person. But according to the majority of observers, the G.O.P. march seems to be toward Governor Landon. Three weeks ago, this was by no means so clear. Has Mr. Borah created a Landon boom?

German Catholic Situation.—During the week, diverse attitudes by hierarchical leaders of the Church in Germany found expression. In a public letter, Cardinal Bertram of Breslau instructed the faithful that while they might vote in the coming elections for any policy adjudged of benefit to Germany, their ballots must not be taken to mean endorsement of anti-Christian acts. This letter was, therefore, a permission to vote coupled with as much criticism of governmental policies as a prelate can now voice. On the other hand Cardinal Schulte of Cologne publicly expressed his approval of the "march into the Rhineland" which marked Germany's repudiation of Locarno, without at the same time voicing opposition to other aspects of Nazism. And Cardinal Faulhaber utilized the occasion of his silver jubilee as Archbishop of Munich to declare that the struggle against paganism must not be abandoned. "At all times it has been the fate of bishops to be subjected to menaces and molestations, ingratitude and injustice, open and hidden persecution. Their good intentions have been misinterpreted; neither their speech nor their silence has been understood; and everything they have done has been treated with scorn. . . . Your bishop, too, has time and time again drunk from the chalice of bitterness during the past twenty-five years. But today he has only words of forgiveness for his enemies. The joy of being a Catholic and of being able to work for the Catholic Church is so great that we suffer for it gladly." In Freiburg Archbishop Groeber published a letter severely critical of the Nazi Youth movement.

Is Japanese Trade a Menace?—According to a recent Foreign Policy Report, devaluation of the yen, low labor costs and high industrial efficiency, particularly in textile mills, are chiefly responsible for the estimated 71.1 percent gain in Japanese exports from 1931 to 1934. The "favorable" balance which the United States has enjoyed with Japan since 1932 reached $50,000,000 in 1935. It is based mainly on raw cotton, for which Japan is the principal American market, crude petroleum, and manufactured and semi-manufactured metals, all of them easily procurable elsewhere should the United States drastically curtail Japanese imports. Although American importers have sent models of American products to Japan for cheaper imitation, only 8.2 percent of Japanese exports to the United States in 1934 could be called "substantially competitive." About a third of this has already been offset by voluntary limitation by Japan or further American restrictions. Real competition with domestic products seems to be confined to certain types of cotton cloth, cotton fish netting, odd plates, cups and saucers and electric light bulbs. In this last case the American public has benefited much as the Swedish consumers did when cooperative manufacturing forced the lamp trust to reduce prices. In the world market Japanese competition with the United States has been "negligible" in Canada and Europe, which take 60 percent of our exports. Only in South Africa,

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British India and the Dutch Indies has the recent increase in Japanese imports approached in magnitude the decrease in American imports. "It may well be argued that a special case exists in China and 'Manchukuo' . . . increased Japanese purchases from the United States of certain commodities, such as metals and oil, have been used to refurbish Japan's armaments and equip Japanese armed forces engaged in such aggression."

Non-Catholic Religious Activities.—After a meeting of the Executive Committee of the Federal Council of Churches, March 20, it was announced that a national conference of religious leaders would be held at Pittsburgh, March 31, "to consider the responsibility of the churches in the face of the present international crisis and the threat to the peace of the world." * * * The national Biennial Convention of the United Synagogue of America which closed at Washington, D. C., March 17, adopted resolutions uncompromisingly opposing war as a means of settling international disputes and favoring the passage of the Costigan-Wagner Anti-Lynching Bill at this session of Congress. Other resolutions called for genuine efforts for social justice and cooperation with non-Jewish religious organizations in work for social betterment. * * * The British government has adopted a Royal Commission report which will eliminate gradually over a period of eighty-five years the "tithe-rent" charge which has been collected for centuries for the support of the Church of England and for lay institutions like schools, colleges, hospitals and asylums. The tax, which has also been known as "Queen Anne's Bounty," is a tax on land and until a hundred years ago it was collected in the form of agricultural produce at the rate of $.04 per acre. Among those who oppose this plan are the Universities of Oxford and Cambridge and the Anglican *Church Times.* * * * The New Haven Hospital of New Haven, Connecticut, has decided to give a thorough trial to a plan whereby local clergymen will have available the religious affiliation of all patients in the hospital wards. A similar experiment has succeeded in Waterbury, Connecticut.

American Art.—The 111th annual National Academy show opened in New York with the usual press of people in their best clothes, so tightly packed that all the first nighters could do was to look at each other and plan to come another day if they wanted to see the art. The latter is catholic and the general tone of it is decidedly pleasant. It is one of the pleasantest shows which one jaded critic who has been going to such things since he was a little boy and used to be taken every year by his mother, has seen since before the war. The art of protest is very much in the minority, although the Academy asked more than the usual number of non-Academicians to exhibit. The portraiture, for instance, is catholic in that examples range from the ultra-fashionable portrait of Sonja Lie by Ben Ali Haggin to the ultra-modern things which make the sitters look more than slightly ill and their anatomy marked by peculiar and unexplained bulges. The Carnegie prize went to Jerome Myers, who departed from his familiar crowded city scenes to do a fuzzy, romantic seventeenth-century ballroom piece with the name of "Caprice." The Altman figure prize was awarded to Sidney E. Dickinson's "The Pale Rider," a startlingly effective study of a Negro man of the people, curtained rather surrealistically from a mulatto girl who apparently has taken up reading books in a big way and surrounding herself with the shards of classical antiquity. The Saltus medal went to the President of the Academy for his "The Curtain Rises," a magnificent canvas with his characteristic strong, clean love of the more rugged aspects of our mortal scene. Charles S. Chapman has one of the most effective decorative panels ever shown at one of these exhibitions; Augustus Vincent Tack has a provocative abstraction of a crowd; and Leon Dabo has a Whistlerian "Evening" that is pure beauty—and these are only a few of the good things. Art is looking up.

A War Hero Passes.—In one of the best newspaper stories of the year, the New York *Herald Tribune* noted the passing of Rags, war-time dog hero and mascot of the First Division. Predominatingly wire-haired terrier, Rags was a mere gutter-snipe when Private Donovan took him from the streets of Paris to the front. He learned how to salute and how to carry messages; and he possessed an uncanny ability to hear a shell coming and flatten himself against the ground. Doubtless the most illustrious of his exploits was delivering information to the artillery command during an Argonne barrage which cost him an eye and a mangled paw. Rags was just one of many animals who rendered yeoman service during the great conflict. We remember that the French intelligence service had a most useful cat which scented gas whenever there was any around, and made genuinely notable efforts to convey this information to human beings. A collection of World War stories about these creatures would doubtless make fascinating reading. But Rags served still another purpose. Being a child of the streets, he adapted himself far more readily to front-line life than did bigger and more robust rural canines. In this respect he resembled man. For perhaps nothing was more remarkable in the years after 1914 than the manner in which gentry from the sidewalks vindicated themselves. It had been supposed that the country would furnish the best soldiers. But the Germans learned to treasure the Berliner, the French the Parisian, and the British the Cockney above all other troops. Very likely it was the incessant noise which accounted for the relative instability of the farmer boy. In like manner Rags had it all over many a Great Dane.

Modern Man Collapsing.—A possible clue has been suggested to the question raised by Dr. Carrel as to the specific reasons for the prevalence of nervous and mental disorders which accompany modern life with all its supposed physical advantages. At the meeting in Boston of the New England Council of Optometrists, Dr. Walter I. Brown, president of the American Optometric Association, said that concentrated use of the eyes—one of the commonest features of modern living—consumes more nervous energy in one hour than swinging a pick all day. "Seeing," he said, "is a job. One of the most fatiguing

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things is to keep both eyes coordinated. It is the most complicated nervous function of our body." These remarks by Dr. Brown are in line with the well-established knowledge of psychiatrists of the influence of faulty eye adjustments, sometimes such minor faults that they escape the common means of detecting them. Photophobia, in which a virtual nervous explosion takes place when a person with a particular type of maladjustment of the eyes sees a flickering, such as the rapid turning over of the leaves of a book, or the effect produced by an unsteady or moving light, or even the passage across his vision of a bird in flight, is one case in point. Dr. Carrel, speaking at the University of California, said that science has too much neglected man as the object of research, and, as a result, "It appears that our resistance to fatigue, to sorrow, to worries has decreased. . . . Intelligence and morality do not appear to have markedly increased in spite of the immense amount of money spent on education."

The Opera Season.—With the production of Wagner's "Goetterdaemmerrung," the evening of March 21, the fourteen-weeks Metropolitan Opera season came to an enthusiastic close. During the afternoon Lucrezia Bori had given her farewell performance in "La Rondine" and had received a well-deserved ovation at the end of twenty-five years with the Metropolitan. The 1935-1936 season, the first under the well-known singer, Edward Johnson, comprised 106 performances among which were seven performances of "Carmen" and seven of "Tristan und Isolde." Music critics noted this year a peak in the popularity of Wagnerian opera, a type for which Mr. Johnson's aggregation of "stars" was particularly well suited. The current season was marked by better attendance than any of the three preceding and great hopes were expressed for the future. In this connection the activities of the Opera Guild are worthy of mention. In the main this organization has been working to interest new music-loving patrons in the field of opera and one of their most successful ventures was to give their members an opportunity to witness a real dress rehearsal. The Guild is looking hopefully toward the younger generation, with whose seriousness Mr. Johnson also seems much impressed. One of its most interesting group projects is the study of the narrative and musical background for certain operas just prior to the actual performance.

* * * *

Soil and Crops.—The renovated Agricultural Adjustment Administration has announced in some detail its renovated scheme for influencing farm production and distributing farm benefits. There are $470,000,000 to divide, and the AAA wants to shift the crops on 30,000,000 acres by a judicious distribution of this sum. In order to influence 1936 production, the program was rushed to publication, and the President made a special appeal asking farmers to keep their planting below present estimates, which, he believes, would upset agricultural markets seriously. Soil conservation payments are contemplated, averaging $10 an acre, as a return for shifting at least 15 percent of one's intensively cultivated land to approved "soil conserving" crops. The payments would depend on past and present productivity as determined by the farmer's records and by state and county conservation committees, and might range from $4 to $40 an acre. There is a blanket plan of this sort for land that has been devoted to corn, Irish and sweet potatoes, truck and canning crops, melons and strawberries, small grains, grain and sweet sorghum and cultivated sun-flowers. There are separate programs and bases of payment for cotton, tobacco, peanuts, rice and flaxseed. There will be soil-building benefits up to $1 an acre paid to farmers (supposedly dairy farmers) who plant "building" crops or keep a given portion of their fields in pasture or use accepted fertilizers on land they have cropped during the past five years. Payments will also be made to farmers who do recognized soil conserving work, such as terracing. The largest diversion will be in the South, where AAA will spend $110,000,000 to influence the crops on 11,000,000 acres. On land diverted from cotton, $.05 would be paid for each pound of the average yield, provided there is a minimum diversion of 20 percent. Also, no benefit would go for diversion of more than 35 percent. Most difficult problems that have come up so far concern the distribution of the $470,000,000 among the various states.

Labor and Collective Security. — In London on March 18, 19 and 20, the general council of the International Federation of Trade Unions and the Labor and Socialist International met for an emergency joint session. The delegates were said to represent 36,000,000 democratic and non-revolutionary—although many naturally claim to be Socialist—workers of fifteen European countries. Members of the Socialist International supported their governments during the World War, as did the bulk of the trade unionists. Present were exiled labor and Socialist leaders from Germany, Italy and semi-Fascist countries. These workers' leaders, rallying together in the face of the Rhine crisis, agreed on a program scarcely better than the diplomats who were meeting at the same time in St. James's Palace. The various motives expressed were not smoothly reconciled: to discipline Hitler for his ruthlessness and prevent him from securing his internal position by an external success; not to fix matters in the west of Europe so that there might be war in the east; to keep the peace; not to take action harmful to German labor. There was one clear agreement, that Germany should be condemned by labor for flagrantly violating treaties. While French and Belgian delegates called for strict sanctions, the British said there is no sentiment to support them in their country. Resolutions declared the occupation of the Rhineland a clear step in preparation for attack upon the "peaceful states of the east and the west." They stated, "All must rally to the support of any state attacked by an aggressor, and an agreement must be made to this end." (These resolutions were not passed unanimously.) The risks of war in defense of collective security were considered far less than those of any alternative policy. Peace should be sought, the meeting decided, by the spread of social justice and the elimination of the economic causes of war.

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The Play and Screen

Murder in the Cathedral

AT LAST the Federal Theatre Project has presented a play worth while. Oddly enough it violates all the canons of what the critical intelligentsia inform us constitutes an important play, for it has nothing to do with Communism or the New Deal or unemployment or any other of the social doctrines or institutions or evils of the day. The thesis of T. S. Eliot's tragedy may not be timely, but it is timeless, timeless as all great art is and ever must be—it deals with the problems of the human soul. "Murder in the Cathedral" is concerned with the last days and death of Saint Thomas à Becket, and depicts the great Archbishop tempted by the sins of self-indulgence, of worldliness, of material and finally of spiritual pride. In language of an often high poetic beauty, a beauty none the less potent in its restraint, Mr. Eliot shows us Becket returning to Canterbury after his ten years' banishment, shows the love felt for him by his priests and the poor, and their fear that he may be killed. Three tempters then appear and show him the glory of the world, while the fourth lays before him his supreme temptation, and expatiates on the glory of conscious martyrdom. Becket triumphs over the tempters, and then, in perhaps the most moving scene in the play, delivers his last sermon from the pulpit of the cathedral, a sermon of a quiet though truly radiant grandeur. Then comes his murder. Up to this point the play might have been written by a poet of any age, but after the crime is accomplished Mr. Eliot shows that he too is a child of his time esthetically. With Becket lying dead the four murderers turn to the audience and each in very modern speech try to justify their deed by asserting that it was necessary to make England what it has become. Delightfully ironic as it is, some of the communistic members of the first-night audience took these speeches at their face value, and even vigorously applauded one of the murderers when he declared that progress is only possible through violence. The play then returns to its original mood, and closes in a coda of high, high beauty with the lament of the priests and people over the martyrdom of their leader.

To those who have eyes to see and ears to hear, "Murder in the Cathedral" is a plea for the supreme authority of the Church, and the fact that its author is an Anglo and not a Roman Catholic does not lessen its effect. T. S. Eliot is concerned not with temporal but with eternal things. For him Becket is a symbol of what the world must return to before peace can return to earth, and his murderers the voices and the actions of half-truths and false reason. And he has written his play in verse of a flexibility and a power which is on a plane with its subject. T. S. Eliot is one of those new dramatists who are bringing imagination and poetry back to the English-speaking theatre. The performance is on the whole admirable, and the Becket of Harry Irvine superb. Mr. Irvine, a practically unknown actor, proves himself at times inspired. When he delivers the sermon, it is great language greatly given. (At the Manhattan Theatre.)

Case of Clyde Griffiths

THIS reconstruction of what two German authors, Erwin Piscator and Lena Goldschmidt, consider is the true meaning of Dreiser's "American Tragedy" is of interest because of the magnificent manner in which the Group Theatre has produced it and in the way such actors as Morris Carnovsky, Alexander Kirkland, Phoebe Brand and Margaret Barker have acted it. To insist that Clyde Griffiths first betrayed and then murdered Roberta Alden simply because the social system is wrong is both false and trivial, but no doubt the logical result of a communistic belief in a mechanistic universe. And the placing of Mr. Carnovsky in the orchestra pit to explain this belief is characteristic of modern radicalism in its mistrust of the implicit power of art. But our Communists are right in this distrust—art is the deadly enemy of the mechanistic concept. Art is the creation of free souls and the mechanistic ideal is the ideal of the soul enslaved. And in depicting this the Group Theatre is performing a service which perhaps it itself is ignorant of. (At the Ethel Barrymore Theatre.)

GRENVILLE VERNON.

These Three

SAMUEL GOLDWYN'S motion picture, with necessary deviations and abolitions, stems from "The Children's Hour" of the stage, where, while a dramatic masterpiece of enactment, Lillian Hellman's story stood as a highly questionable table. And so, in view of the self-imposed prohibitions of Hollywood, Playwright Hellman was asked to effect the required alteration of the play's plot. The craftsmanship treatment applied to the manuscript was simplicity itself: The relations between the two women teachers of the play, which were the cause of the students' tongue-wagging and slander, were supplanted by an affair between Joel McCrea and Merle Oberon, with Miriam Hopkins, second teacher, completing "These Three." Obviously a sounder premise than the first.

The production as it presently stands may best be described as a quietly understanding though powerful performance, directed and played with impressive restraint that is inspiring in its delicateness. The compelling portrayal of the pupil, Bonita Granville, age twelve, stands out as the high point of an unusually fine and superbly balanced motion picture. (Generally released April 10.)

Captain January

CONVENTIONAL Shirley Temple entertainment, abounding in garden-variety sentiment climaxed by a typical melodramatic happy ending that comes after the customary Shirley Temple songs, dances, tricks. The tale successfully describes down-east fisherfolk and the inseparable affection that binds old Captain January, of the lighthouse, and the little sea waif of his adoption. It has a sparkling quality of romping merriment which is conveniently interrupted by the vain attempts of a shrewish truant officer to have Shirley taken from the old salt and placed in an institution. The strategies effected to frustrate the plan are human. (Generally released April 17.)

JAMES P. CUNNINGHAM.

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Communications

"THE INFORMER"

Buffalo, N. Y.

TO the Editor: The letter of Father Boyle on "The Informer" is typical of a state of mind that many of us connected with Legion of Decency work have considered most unfortunate.

This matter has already been amply debated; but in view of Father Boyle's lengthy remarks, the other side of the question should again be brought to the fore. He presents two issues: the historical one and the "decency" one. On neither count, I submit, can "The Informer" be really criticized.

A lengthy résumé of the Black and Tan period is presented by Father Boyle to prove that "it is well nigh impossible to conceive how any Irishman would betray his brother for the paltry sum of £20." But that is just the point! The very fact that Gypo did betray his friend for a paltry sum, and then spent the money in one evening on drink to drown his protesting conscience, makes "The Informer" one of the most pitiful and heart-rending productions ever placed on the screen.

One wonders whether Father Boyle, on reading the Gospels, uses a similar line of argument and says to himself: "It is well nigh impossible to conceive how an Apostle could betray his Master for thirty pieces of silver." Yet passion plays for centuries have made the Judas scene one of the most dramatic things on the stage.

But is £20 a "paltry sum"? It was close to $100—and not "baloney dollars," either. Even with the latter, I believe a third-class passage to Ireland can be obtained for about $60. But suppose the £20 to be a "paltry sum"; is not this a most inconsequential detail? Let us say there was a small error of calculation, and that the £20 should be £50.

A priest friend of mine, a native Irishman, very well informed on all Irish developments, assures me that the I. R. A. as a matter of fact did get together impromptu courts and condemn to death on occasion not only members of its own body, but civilians.

Another person not long from Ireland picked out "the jumbled recitation of the rosary in Gaelic" as a realistic touch that took her straight back to the "old sod." But even if the recitation was jumbled, what then? Once more, a very minor detail.

When "The Informer" first showed in our territory, I was astounded to find that the Chicago Legion of Decency had placed it in Class C, and at the time I published in our local Catholic papers an extended and energetic defense of the picture. Some quotations will serve to answer the rest of Father Boyle's strictures:

"As for the above twaddle about 'traditions of Celtic womanhood,' etc., the picture does not present the street girl as being typical of Celtic womanhood at all. The very opposite is the case. The typical 'Irish colleen' is the sweet, lovely sister of the betrayed Frankie McPhillip, who is at the same time the sweetheart of the manly, devoted 'commandant.' Every touch in the picture that has to do with Gypo's sweetheart betrays repulsion from her activities. And the one good trait in Gypo is his overwhelming desire to have her true to him alone and to take her out of her present position.

"It is similar twaddle to say that Gypo is presented as 'reveling in a brothel.' One would almost think the picture was a lecture on sexology, to judge from such unrestrained language. There is no portrayal whatsoever of 'reveling.' There is one scene showing the girl on the point of soliciting a man on the street, and Gypo knocking him down for insulting his sweetheart. Also, when Gypo escapes from the improvised I. R. A. jail, he seeks shelter in the quarters of his sweetheart—where he falls asleep exhausted in front of the fire. If these things constitute 'reveling in a brothel,' we need a new dictionary.

"Add to the above twaddle the criticism that 'Liam O'Flaherty conspicuously places in Ireland's capital' the brothel aforementioned. This constitutes an 'insult to the Irish,' according to the heading of an apposite editorial in a Catholic newspaper.

"Now, first, there is no portrayal of a 'brothel' in the picture at all. There is only the case of one girl. By such argumentation, if such a lady should take up her abode in the Empire State Building, that towering edifice would also become a 'brothel.' But secondly: it is no more an insult to the Irish to say that there are individual examples of sexual vice—or even brothels for that matter—in Dublin, than it would be to the Germans to make a similar statement about Berlin, or to the French about Paris, or to the Italians about Rome, or to the citizens of this city about Buffalo. Such conditions exist in all large cities. To say that they do not is to be childishly naive.

"The only angle of the picture that could possibly be offensive is the length of the drinking scenes. This may be a matter of taste, but it has nothing to do with an 'insult to the Irish.' As a moral issue it must be judged by itself, and a similar issue comes up in many pictures. Here, we personally do not find it morally objectionable because it is not presented as justifiable or laughable or typical—indeed, it merely arouses pity on the part of the spectator—and because the plot demands that the £20 be spent conspicuously in different public places so as to convict Gypo of having actually received his thirty pieces of silver that night.

"As for other angles of the picture, we defy anybody to point out to us how they are objectionable on moral grounds. The selling of liquor after hours is reprobated in the picture: one of the soldiers says to a proprietress of a 'pub' where this is being done, 'You old hag (or something similar), you ought to be ashamed of yourself to be selling liquor after hours—and on the morning of a holy day of obligation, too!'

"The characters in the picture who represent the real and typical Irish are all admirable. The man with a price on his head, his old mother (who forgives Gypo at the foot of the cross), the commandant, his sweetheart,

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the soldiers of the I. R. A.—all are attractive, decent, wholesome characters, standing out so much the more vividly by reason of the contrast between themselves and 'the informer.' And the latter himself is finally filled with remorse and seeks forgiveness before the image of his crucified Saviour."

It is not true to say that the Legion of Decency condemned this picture. At the time when it was first released, there were two camps in the Legion: one headed by Chicago, the other headed by the International Federation of Catholic Alumnae. The latter recommended the production highly for mature audiences. Their good judgment in this and in other instances is grandly vindicated by the fact that they are now doing the reviewing for the National Legion of Decency, and Chicago is out of the picture.

Before signing my name—lest some ardent Son of Erin rush off to Buffalo with a truckload of the well-known confetti—let me make a final quotation from the article already mentioned. It began with these words: "In making some remarks upon this picture, we are perhaps rushing in where angels fear to tread. If we are accused of prejudice and lack of sympathy, we reply that we count among our friends many native Irishmen, both clerical and lay; that we have once had the blessed privilege of kissing the Blarney Stone in person, and listening to a blind fiddler in Glengarriff, and making a meditation on the banks of the Liffey; and, finally, that the substance of what we are about to say has been checked against the opinions of several representative persons of Irish birth or extraction." And to this let me add that "The Informer" made still more profound the great respect and admiration I have always had for the goodness, religious devotion, patriotism and steadfastness in persecution which the Irish nation has so nobly manifested throughout its history.

Rev. Edward S. Schwegler.

Princeton, N. J.

TO the Editor: It must be rather discouraging to the forces which are fighting for better motion pictures in this country to have one of the really fine productions of the past year disposed of in such a summary manner as was "The Informer" in a letter published in your issue of March 6.

Father Boyle makes a number of charges against the picture which, I think, will not stand up under close examination. First, he says that the production "plainly reflects discredit and mistrust on the Irish character." But does the fact that a psychological drama happens to choose a native of a certain country as a subject for an examination of the workings of a weak character reflect on that country? If so, the character of Claudius in "Hamlet" is a standing reproach to the Danish nation, and the English should ban "Lear" from their stage because of the unfavorable light it casts on their ancestors. In addition, contrary to Father Boyle's implied assertion, accurate historical background is not a prerequisite of great drama. Shakespeare, the master in this field, never allowed historical truth to interfere with the accomplishment of his dramatic aims. This was true even of his historical plays and to a much greater extent of his character studies such as the four great tragedies.

The charge that the producers of the picture lead us to believe that treachery was not an uncommon occurrence seems to be an overstatement. The actions of a man driven from his friends because he was too soft-hearted to shoot a human being in cold blood, even in a just cause, can hardly be taken as typical of a whole nation. This would also explain the fact that Gypo Nolan wanted to go to America. He could do little good in Ireland, distrusted by the men he wanted to help, and obviously he was not of the stuff of which patriotic martyrs are made. The fact that the Republican court could not have existed does not detract from the effectiveness and truth of the scene in which it figures.

As far as the morality of the picture goes, it can do no harm to any adult mind. Far from inciting anyone toward dissolute living, it in part shows the tragedy of a man who loses himself in drunkenness and gets involved with bad companions. How this could be a bad influence, I fail to understand. Possibly a quotation from a Commonweal editorial would be to the point. In the issue of February 21 you remarked: "They [the moralists] so frequently fail to understand at all what the artist is driving at, and even now and then manifest an obtuseness dense enough to drive a creative intellect mad." As to the matter of accuracy, surely Father Boyle will not pretend that there are no brothels in Dublin, or no loose women. As for the "insult" to Irish womanhood, the characters of Mrs. McPhillip and her daughter counteract any bad impression given by other characters and show that the latter are to be considered abnormal.

Douglas Churchill, whom Father Boyle quotes as saying the newspapers made the picture popular, must have great faith in the power of the press to form public opinion. For years such critics as he have been trying unsuccessfully to raise the tastes of the masses of film-goers, and it is remarkable that they should succeed in selling this picture while failing in the task at which they have been working for a much longer time.

But it matters not whether the picture is accurate, it is psychologically true. It is not immoral, for, though it might not be advisable to take a young child to see it, if we are to have any adult entertainment at all, our parents must carry out their duty of keeping their children away from unsuitable pictures. Many of the greatest dramas of all time would never have seen the light if it had been necessary to make them fit for children.

I do not want to hold up "The Informer" as a model for all future pictures, but I do feel that we should confine our criticism to the really immoral productions, and not injure the cause of the Legion of Decency by narrow-minded criticism which makes people suspicious of the Legion's aims and harms an organization that has already done much good, in proof of which we may cite the quality of last year's motion pictures, notably "The Informer."

Dunstan McNichol.

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Books

Fire and Frailty

Unpublished Poems of Emily Dickinson; edited by Martha Dickinson Bianchi and Alfred Leete Hampson. Boston: Little, Brown and Company. $2.50.

EMILY DICKINSON has a definite place among American poets and nothing now published can make that position less tenable or even more secure. Yet in the new poems there is much that is satisfying for her many admirers, and all intelligent readers will recognize still further evidence of the unquestionable genius of the Amherst recluse.

The story of Emily Dickinson's unique withdrawal from the world is well known. And for a just appraisal of the book at hand, it is extremely necessary to emphasize the little effect that her frustrated love had upon her writings. It surely did not make her a poet—nor did it seriously influence her poetry. A relatively small proportion of what she has written concerns itself with the theme. Poetic genius is able to dispense with experience.

The "Unpublished Poems" maintain the same level of superiority which marked the centenary edition of 1930. The poetic material is also the same and the editors have taken pains to follow the original design of grouping according to subject, as no poem is titled. Whether the poems are read at random or in sequence, one is forced to remark certain external features which individualize them. With her many excellences, Emily Dickinson is not a sustained singer. In fact, the major criticism of her work is that it has little song quality. Several of the new poems evidence this weakness, yet the poet always supplies in lyric intensity what is lacking in lyric quality, thus making the cause of her defect its compensation.

As she cared little for form, it is interesting to note how she secures some of her effects. At one time it is by sheer simplicity of meter and at another by completely abandoning rhyme and assonance. With her, thought came first, and if the thought could not withstand the rigors of rhyme, she simply ignored the rhyme. By almost a miracle of insight she manages to get extraordinary values from the most ordinary objects. Hence, metaphor is a favorite figure. In creating her metaphors, Emily Dickinson is as daring as she is original and unites high abstractions and homely images with an effect that is both vivid and startling.

Because of Emily Dickinson's remarkable power in condensing both phrase and feeling and because of occasional ellipses in thought, the casual reader may find some of the new poems obscure. To the careful reader, however, that obscurity is a challenge. The right kind of obscurity is often the mark of great poetry. And as real poetry is perennial, it is highly probable that Emily Dickinson's full message is for the future. Her own generation missed her completely, ours received her with a reluctance which has been replaced by proper appreciation, and the next may meet her as she merits to be met—as America's ranking woman poet.

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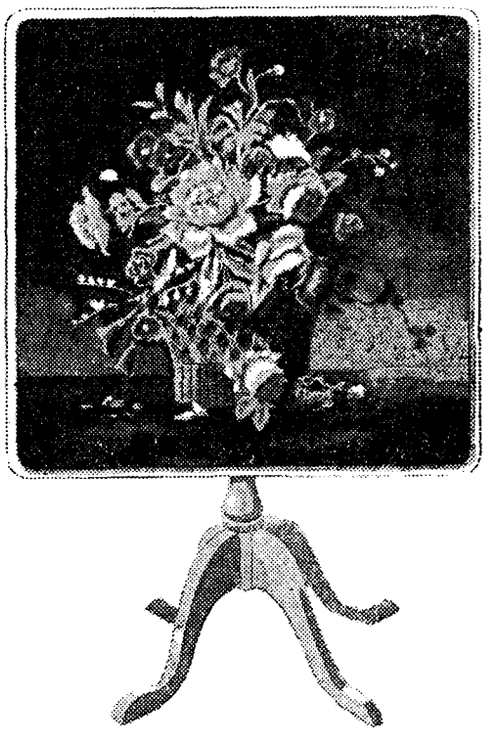

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NEXT WEEK

IS IT ZERO HOUR? by George N. Shuster, displays in an incisive exposé, three tangible elements of the present international tensity. Until there is genuine disarmament, "existing peace mechanisms are inoperative outside very narrow limitations." An ironic benefit of the internal economic and political instability of European nations, is that it decreases the threat of immediate war. The excisive fragility of international military alliances acts in the same manner. But the burden of militarism on national economies makes the militarists of the armed nations increasingly insecure and therefore dangerously adventurous. Mr. Shuster lets you take your choice, but permits it to be a much more enlightened one. . . . Joseph J. Reilly shows us in KIPLING: AN ESTIMATE, the more evident and the less evident, but in both cases, extremely interesting reasons for Kipling's extraordinary popularity. A finger is put on his indisputable genius; how he met the Miltonic requirements and wrote things "simple, sensuous and passionate." He "pictured an heroic society endowed with the fundamental virtues which the popular mind admires but, going further, he implied that achievements were possible not to birth and education alone, but to the common man as well." He put India on the map for literally millions. . . . THE CRISIS IN FRANCE, by F. A. Hermens, continues the analysis of instability in the French parliamentary system undertaken in this issue. The author speculates on what would happen if the premier could dissolve the French Parliament. A disciplining of the fundamental Left and Right blocs into something like parties might result, Mr. Hermens thinks, and this result might well improve the government of the republic, not only parliamentary, but also administrative and judicial. . . . LEST WE FORGET, by James F. Cunningham, tells what he believes study clubs in Catholic parishes can do to overcome religious illiteracy. Especially because so few Catholics receive more than grade school education in their own schools, more and more should receive the instruction made possible by the study clubs. They are, after all, explicitly recommended by the Pope to implement sound social theory and action.

The Master

The Life and Times of Beethoven, by Edouard Herriot. New York: The Macmillan Company. $4.00.

THE NOTABLE thing about "Beethoven" by Edouard Herriot is less his appreciation of the works of that musical genius than his vivid presentation of the social and political forces current in the Europe of Beethoven's day and his lucid interpretation of Beethoven's character. Beethoven, born in Bonn, spent virtually all his life in Vienna, which during the flood and ebb of the Napoleonic wars offered little serenity to creative artists. If Fate dealt him a blow there she plagued him in countless other and more cruel ways. His eyes troubled him, his hearing left him, in the women he loved he inspired respect but no answering affection, and domestic joys were denied him. The nephew he treated as a son proved a rascal; he quarreled with his relatives; his home was a riot of disorder; his maids neglected him; he descended to fistic encounters with his cook; his brother's widow pursued him with litigation; the mediocrity and illiberalism of the Austrian government filled him with disgust.

The triumph of Rossini in Italy was repeated in Vienna and the public became indifferent (or even hostile) to his works; he was crushed by debts and to earn enough for current needs had often to lay aside a masterpiece; his plea to the great Goethe to persuade the Grand Duke of Weimar to subscribe to his "Missa Solemnis" was ignored; his superb concert of May 7, 1824, at which his "Choral Symphony" and parts of the "Missa Solemnis" were presented, proved a tremendous success but yielded him so pitiful a financial return that he fell into a state of complete prostration. Two years from the following March he died, his body ravaged by disease but his mind independent, abundant, sovereign to the last.

In many ways the record is a dark one but M. Herriot lightens it. Beethoven had two passions, art and virtue. "The true artist," he wrote, "senses how far distant he is from the goal and while others admire him deplores the fact that he has not yet arrived yonder where a greater genius beams like a far-off sun." For himself and for those dear to him his chief concern was for spiritual perfection: "On the basis of Christian duty alone," he declared, "can true men be brought up."

To what influences was his genius subjected? To Plutarch, who moralized history and, on Beethoven's own testimony, led him to resignation; to his contemporaries, Klopstock, Schiller and the great Goethe between whom and Beethoven, M. Herriot draws a brilliant contrast; to Ossian, Thomson and Shakespeare whose dramas, known only in translation, filled him with astonishment and delight.

To do his hero full justice M. Herriot turns for comparison to an earlier Titan and to another realm of art and pronounces Michelangelo and Beethoven at one in their originality, their indomitable courage, their loneliness of soul, their richness of vision, the power of their intellect, and the abundance of their creative energy.

This is a brilliant biography; written with grace and unfailing insight.

JOSEPH J. REILLY.

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Recent Fiction

Doctor Morath, by Max René Hesse; translated by Edward Crankshaw. Boston: Houghton Mifflin Company. $2.50.

Vanishing Spring, by John Desmond Sheridan. Dublin: The Talbot Press, Ltd. 5/-.

Career, by Phil Stong. New York: Harcourt, Brace and Company. $2.00.

HERE are three novels, each uninspired and each honest in its way. Inspiration, being akin to madness, is a subject of much debate, both as to its nature and as to its worth; but we are probably on sure ground in saying that inspiration always has a quality of necessity about it: good or bad, what the inspired author has to say he says because he must. None of these novelists could, it is likely, write a novel very different from the one he has, yet we get from their work no sense of overwhelming necessity to speak, but rather a sense of the necessity to write novels. But we need not therefore deem them any less honest; a workman puts into his product such ability as he has, and if it falls short of perfection, he still may have been aiming at a particular perfection. If a novel's perfection lies in its telling the truth, then these books are far from perfect, that is, far from true—though they remain honest, for weakness of artistic vision is no moral fault. And it is because they are honest, "according to their lights," that they are to some extent readable: we get a clear picture of the author speaking even though his characters speak not at all clearly.

Herr Hesse's book could be called honest in another fashion, too. It speaks quite frankly of subjects that still are food for conversation only in the smarter cosmopolitan drawing-rooms (according to novels about these). Since a hospital is its scene and many of its characters are doctors, this is not so offensive as it might otherwise be; much of it is doubtless intended to impress the modern reader, so ready to be awed by science. In other aspects, medicine does not come off with full dignity, for Herr Hesse is at pains to reveal the pettiness and intrigue rampant in the South American hospital to which he sends his young German surgeon, Dr. Jakob Morath. Jakob is hard-working, true to his own principles of honor, and in the end wins success and the hand of the girl he loves. The book plods with Germanic thoroughness toward its—and the Doctor's—goal, allowing a few recesses for metaphysical speculation and romantic disturbance.

The honesty of "Doctor Morath" makes for dullness. There is in it a Flaubertian attention to detail, but no Flaubertian gift of making this detail relevant to a larger artistic pattern. This thick formlessness perhaps results in a certain appearance of life—people enter with many alarms and excursions, then drift off into nothing—but it only serves to remind us of Henry James's remark about "clumsy Life again at her stupid work."

The title of "Vanishing Spring" derives from a line of "The Rubaiyat": "Alas, that spring should vanish with the rose." The spring is the adolescence of Neil Caraher, which, after the age of sixteen, is spent in Ireland. The story suffers from a defect similar to the chief one of "Doc-

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tor Morath": things happen simply because things like them happen in real life, not because they are part of a fictional pattern. Because these are the things that happen to youth, "Vanishing Spring" is a very immature performance, and this is especially noticeable since the writing lacks the sharp sensory perception which is now and then the saving grace of autobiographical first novels. However, it has the graces of avoiding stridency and manifesting an unforced affection for its simple characters; and if we cannot quite believe in Neil's love affair, we can honestly believe that such a character as he may yet know such a love.

Mr. Stong's novel shows as much honesty as is compatible with having one eye on Hollywood, the other on the work in hand. The eye on the work in hand sees the homelier superficial details of life in a small Iowa town: cold meats and lemonade for Sunday supper, fireworks on the glorious Fourth, and small banks that fail. The other eye sees how these may be used to give some air of reality to the strange dreams of the cinema. But, really, Mr. Stong cannot have it both ways. Most of us will wait for the movie—it will cost only a quarter.

GEOFFREY STONE.

Maryland and Freedom

The Ark and the Dove, by J. Moss Ives. New York: Longmans, Green and Company. $3.50.

THE TERCENTENARY of Maryland served to emphasize her contribution to civil and religious liberty. Mr. Ives has traced the influence of Maryland Catholics in both spheres in a readable book. "In no other colony," he justifiably writes, "was the voting franchise so freely given and so free from restriction. Here it was dependent neither on church membership nor ownership of property. Furthermore no one was taxed to support a church or clergy not of his own faith. With the exception of the single Act for Church Liberties there was no reference made to the subject of religion in any of the early laws of the colony. No fines were imposed for non-attendance at church, and no one was punished for exercising any particular form of church worship. No provision was made for the subsidy of any church nor the support of the clergy of any church. Like the Royal Charter of Maryland the early codes were as remarkable for what they omitted as for what they contained."

But I think that Mr. Ives rather exaggerates the influence of this example of early Maryland in securing a recognition of religious liberty in the Federal Constitution. Father Lucian Johnston, a Marylander, was nearer the truth, it seems to me, when he wrote: "No one well acquainted with the general history of religious liberty in the United States can avoid being impressed by the fact that the same results would have come anyhow even if Baltimore and Williams had never lived" ("Religious Liberty in Maryland and Rhode Island," page 4).

We have a right to be proud of the part played by some Maryland Catholics in achieving American independence and writing the principle of religious liberty into the Federal Constitution. It would be correct, for

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instance, to call Father John Carroll *a* "leading exponent of religious freedom" in the period from the signing of the Declaration of Independence to the session of the First Congress of the United States. Mr. Ives's assertion that he was *"the* [italics mine] leading exponent of religious liberty in the new republic," seems to lack perspective.

Mr. Ives has written a good book, but it would have been a better book if he had shown greater appreciation of the value of understatement in the art of persuasion.

J. Elliot Ross.

The Apostle

The Mind of Paul, by Irwin Edman. New York: Henry Holt and Company. $1.75.

THE ESSAYS in this slender volume contain the Schemmerhorn lectures given by Professor Edman under the auspices of the department of religion at Columbia University in the spring of 1933. Not biographical in scope, it attempts an evaluation of the mind of the great Apostle to the Gentiles by submitting him to an exacting and careful scrutiny.

To solve the many questions posited by the life of Paul is no easy task. For this enigmatic character, the difficulty of understanding the precise meaning of some of his writings, the nature of the tremendous influence he had on the formation of the Church and the doctrines of the Mystical Body are all subjects for discussion and inquiry.

Professor Edman's method is first to outline the various interpretations that have originated concerning Paul. Then he reviews the many influences that contributed toward forming his character and mental outlook. His Jewish birth and education, his knowledge of Greek culture and the mystery religions are all treated extensively. His concept of and belief in Jesus Christ, and his doctrine of the mystical import of Christianity are fully expounded.

At the present time more than usual attention is focused upon Pauline teachings due to the widespread interest in the doctrine of the Mystical Body. Consequently any contribution which would enable us to know and understand them better would be most welcome. But "The Mind of Paul" is quite unsatisfactory. It contributes nothing of value for a further appraisal of either the man or his work.

Rationalistic in its approach it maintains that Christianity would have perished as a Jewish cult in Palestine were it not for Paul. There are such inaccuracies as the statements that the Gospels were skilfully edited and that there were later interpolations; that there was little or no connection between the historical Jesus, and the Jesus that Paul believed in, and many others.

These theories neither new nor original are the logical fruition of a philosophy which rejects the supernatural, and until more cogent and impelling evidence than is contained in this book is presented, the portrait of Saint Paul as shown by Catholic Scripture scholars most be considered as valid. For it is not based on conjecture or fancy, but is the result of painstaking historical and critical research.

Charles E. Diviney.

From a

Drugstore Clerk to a Surgeon

THE other day, a devoted missionary doctor, came to see Father Garesche, the president of the Catholic Medical Mission Board, to thank him for the wonderfully useful surgical kit sent out by the Board to his mission in China. "Those instruments, Father, have been invaluable", he said. "They have enabled me to do all the operations needed, in fact they changed me from a drugstore clerk, when I only had medicines to administer, to a surgeon with all his instruments at hand."

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An Old Chronicle

A Description of Patagonia, by Thomas Falkner, S.J. Chicago: Armann and Armann. $6.00.

THIS is a facsimile reprint of the original 1774 English edition of the first inclusive and connected account of the country south of the Rio de la Plata between the Andes and the Atlantic. It is one of the most valuable records of the life of the Indians of that part of South America, and a marvel of exact reporting on geography, plants and animals. The map made by Mr. Kitchin, Hydrographer to His Majesty, under Father Falkner's guidance, is also reproduced and there are a new introduction and notes by Mr. Arthur E. S. Neumann. In the notes, the plants and animals described are identified by genus or species, modern geographic names are related to the old and the Indian words defined by Father Falkner are arranged in vocabularies. The whole work is indexed. To students of ethnology and early South American history, it should be most interesting, while it is a fascinating book even for the general reader.

Aids to Devotion

The Way of the Cross, by A. de Bethune. New York: Sheed and Ward. $.15.

The Way of the Cross for Children, by John Joseph Croke. New York: The Hospital Publishing Company. $.15.

THESE devotional pamphlets are of more than usual value for their designed purposes. The one by an artist whose first name, Ade, familiar to readers of the *Catholic Worker,* was a typographical error for her full first name which she simply has adopted, is illustrated in black and white and the readings for each Station are taken from Our Lord's own words, and are beautifully brief and to the point—really inspiring. Father Croke, author of "The Way of the Cross for the Sick," which has its own self-contained crucifix so that the ill may make the devotion right from their own beds, has in his new work made a book that should appeal to children. It is illustrated in two colors; and while there may be some criticism of having colors in such a book, even death has its color, and the particular death in question was the Way to Easter.

CONTRIBUTORS

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